# The War on the "Messiah"

## The Invention That Truly Changed the World Forever

by David Sonnino

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# Introduction

The purpose of this work is to try and trace a special concept that changed the world from end to end. When we try to examine the origin of that term, how it develops and how it changes the world.

We will also try to examine the special meaning that this term leads and directs the world to this day. When we need to examine what the satellite terms of that term are, what it affects and what affects it in particular.

The initial reason for inventing these terms came from a political power struggle. When documenting life in Judea during the Second Temple period, this period can be divided into a number of sub-periods.

When the period that interests us will be the end of the Second Temple period, starting from the Roman conquest of Judea by Pompey in 63 BC and the transformation of Judea into a Roman colony to this day, when these inventions still significantly affect the world.

At that time, the priestly class was the ruling class and in the Hasmonean state the priests also served as kings and members of the nobility of the independent Jewish kingdom. The Roman occupation strengthened the priestly class, since the Romans sought "industrial peace" and the priests as the spiritual leaders of the people could "calm" the people.

At that time, a movement arose whose initial goal was to conquer the political management of the Jews. However, since the political card was in

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the hands of the Romans who trusted their hand in the priests, this movement had to attack the priestly class.

They did this through a very clever method, by transferring the people from a theological concept in which the priestly class was the ruler, to an alternative theological concept in which the priestly class had no role.

In order to do this, the leaders of that political party began to interpret the Torah in a way that would suit their new role. While establishing local centers, where the leaders of the movement conveyed their views to the common people who depended on them.

Thus, they began to accumulate power and with it, one can assume, also an income that helped them accumulate more political power and influence over the public. It should be remembered that the Torah does not require any form of worship other than a three-year pilgrimage to the Temple.

Thus, in everyday life, the average Jew would act according to his understanding and interpretation of the Torah's instructions. In the event of a problem or issue, he would consult with the local priest and/or the priest in the Temple.

The leaders of this movement entered this niche and became a kind of spiritual "teachers" for the people, distorting the Torah's instructions and inventing additional instructions that had no connection to the Torah of Moses.

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This movement, known as the "Pharisees," which attempted to strip the priesthood of its status, a status bestowed upon it by God in the wilderness, had to invent a significant narrative that would attract the audience of believers who were disconnected from the priesthood, which was physically and socially distant.

For this purpose, the rabbis adopted parts of the Bible that supposedly spoke of a future appearance of a king from the house of David who would reign under his father David forever. From these verses, which were interpreted mystically, Rabbinic Judaism developed the concept of "Messiah" and "the days of the Messiah." All while "adapting" what was written in the Hebrew Bible to their needs.

The life of the common man in Judah was difficult in every way. Therefore, such a “ray” of hope was a comfort for him and an option to connect with it. However, in order to establish their control over the masses, the leaders of the Pharisees invented another term, “resurrection of the dead.”

It should be noted that the priests who were faithful to the Law of Moses rejected both of these concepts. This is because there is no indication in the entire Bible that a “heroic” king would come to “redeem” the people, and there is also no mention in the Bible of “the resurrection of the dead.” Rejection of the Pharisees’ concept led to the great hatred that the Pharisees had for the priesthood.

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Since the Pharisees did not want to arouse antagonism from the people. They did not attack the priests, but rather the Sadducees. These were priests from the family of Zadok, the high priest who was in the time of King David. Thus, the change in terminology did not create antagonism among the people toward the Pharisees who attacked, belittled, slandered, and suppressed the priests.

The most interesting and striking thing is that before the end of the Second Temple period, there was never any talk among the Jewish people about the "Messiah". A man who would come and save the people from the torment they were going through under Roman rule. The concept of the "Messiah" became real only when the rabbis began to preach about that "miraculous creature" who would save the people.

The theme of the "Messiah" and the theme of the "resurrection of the dead" and the good life after death, work wonderfully among people who, without these variables, would despair and find no interest in life. Since one of the most important commandments in the Torah of Moses is to preserve life, its cessation, due to suffering, becomes a significant offense for the believing person.

By inventing the figure of the "Messiah" "and the resurrection of the dead", the leaders of Rabbinic Judaism were able to secure the support of the masses. Especially those who did not live around the city of Jerusalem.

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The spread of belief in the "Messiah" and "the resurrection of the dead" also helped the rebels decide to revolt in Rome. Which inevitably led to harsh countermeasures from the Roman government. This led to increased bitterness among the Jews, and increased the desire to rebel in Rome.

It should be noted that some of the rebels saw themselves as messengers who came to redeem the people from the Roman yoke, a significant part of the rebellion movements at that time was influenced by the "messianic" mindset that was common at that time.

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# 1. The Beginning

Most of the religions in the world, which have arisen over the years, it can be assumed, claim almost the same scenario, one man heard the voice of God telling him to go and influence people to believe in the God who sent him.

This is an argument that accompanies all religions in the world. No matter which religion in the world, one man always heard God and he managed to convince others that he was speaking the truth. As mentioned, this may be true for many religions that have arisen over the years, and you don't need to mention the founders of each of the religions to know that this is what happened in the process of founding the relevant religion.

When one person hears voices, it can be attributed to some mental problem - the fact that he manages to convince others means that he is an excellent salesman. When more than two and a half million people claim the same thing, it cannot be attributed to a hallucination at all.

Therefore, regarding the Law of Moses, it is completely different. More than two and a half million men, women and children stood under Mount Sinai and heard the voice of God speaking to them [1]).

1 This number can be estimated from a census taken of all men from twenty to fifty years of age, as recounted in Numbers, Chapter 2. Verse 22 of the same chapter shows the number of warriors as 603,550 men from twenty to fifty years of age. In addition, all male Levites were counted, and their number was found to be 22,000 (Numbers, Chapter 3, Verse 39). Likewise, all male firstborns were counted, and their number was found to be 22,273 (Numbers, Chapter 3, Verse 44). In light of the age distribution in the population, they constitute approximately 50% of the total population. If we add to this the women of these ages, we can assume that from the age of 20 to the age of 50 there will be 603,550 men and at least 597,574 women, a total of 1,201,124 people, who constitute half of the population. Thus, the total population will be 2,402,248 people, which indicates a number of approximately 2.5 million people.

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When the argument refers to this phenomenon, which is not the same as the way other religions and beliefs emerged, it sets a certain precedent. No currently recognized faith has ever claimed that it was created as a result of a mass experience that took root among believers about how that faith was created.

First, we need to distinguish between the Hebrew terms "religion" and "faith." The term "religion" in Hebrew is presented, at least in light of what is written in the Bible, in the sense of law. In the Book of Esther, chapter 1, verse 8, the term religion is first presented as a law that the king established. The subsequent use of the term religion as a law is found only in the Book of Esther.

However, in chapter 33 of Deuteronomy, verse 2, there is a connection between the words "fire" and "religion," where the meaning of the law refers to the appearance of God. This may imply that God's law constitutes the religion of the people.

From this, it follows that in fact any system of laws may be called a religion, and therefore any person who practices such a system of laws will be considered a religious person. Therefore, when a person is referred to and called "religious," it means that he is a law-keeper. Therefore, a person who keeps the civil law may also be called "religious." Since the definition of the term religion is law [2]).

2 The Academy of the Hebrew Language defines the term "religion" as a system of belief in God and the commandments associated with this belief. The Academy of the Hebrew Language Religion entry https://hebrew-academy.org.il/?s=%D7%93%D7%AA#gsc.tab=0&gsc.q

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In contrast to the term "religion", the term "faith", the Academy of the Hebrew Language defines it as "a perception that is convinced of its correctness but cannot be proven, great confidence in something, a strong inner feeling that can be relied on [3]).

In the Bible, the term faith appears forty-nine times, with the meaning ranging from the term referring to support, such as in verse 12 of chapter 17 of the Book of Exodus, which tells of Aaron and Hur supporting Moses' hands during the war with the Amalekites.

In addition, the Bible refers to the term faith as confidence, as it appears, for example, in Deuteronomy chapter 32 verse 4, when Moses describes the ability of God, as a supreme being who fulfills his promises.

Beyond that, the term is also used to describe the system of perceiving reality as a person perceives it without the need to prove that he holds the "correct" perception of reality [4]).

In fact, it is very easy to "confuse" the term "religion" with the term "faith" to the point that people "interchange" these terms. When they mean "religion" they talk about "faith" and vice versa, when they talk about "faith" they talk about "religion."

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3 The Hebrew Language Academy's Emunah value https://hebrew-academy.org.il/?s=%D7%90%D7%9E%D7%95%D7%A0%D7%94#gsc.tab=0&gsc.q=

4 The Miriam-Webster dictionary also offers four definitions for the term "religion." These explanations range from a personal set or institutionalized system of religious attitudes, beliefs, and practices, service and worship of God, a cause, principle, and from these things, it emerges that the term refers to a system of laws and not specifically beliefshttps://www.merriam-webster.com/dictionary/religion.
Merriam-Webster's dictionary offers explanations for the term "faith" such as allegiance to duty or a person: loyalty, hence belief and trust in and loyalty to God, i.e. something that is believed especially with strong conviction https://www.merriam-webster.com/dictionary/faith

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Even from the explanations of the terms themselves, both by the Hebrew Academy of the Language and the Merriam-Webster Dictionary, we see the dual use of both the term "religion" as faith and the term "faith" as religion.

If we ask why these two terms are mixed up, we may be able to see that in fact people usually do not distinguish between the two. They see religion as faith and faith as religion. In the case of the Bible, things are presented differently.

There is a significant difference between laws and beliefs. Where faith refers more to the perception of reality, while religion sees the law as a translator of reality. It should be noted that the perception of reality may also be imaginary, while the law mainly refers to To reality.

Indeed, without faith, special theological concepts, hereinafter religions, cannot exist. The different theological concepts, in a special way, need the participants in that concept to be believers. That is, to have faith in the instructions that that theological concept offers.

Thus, the different theological concepts, hereinafter religions, have a set of laws, behaviors, rituals and all kinds of ceremonies, which distinguish them. The goal of all these means, usually externalized to show the same faith cohesion of that theological concept.

Why are all these means directed towards the external environment? Since only in this way will it be possible to express the "faith" of the believer in

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those specific theological concepts. When a person, a believer, his faith, can only be expressed by actions outside of his mind.

From this it follows that a significant portion of people who practice the different theological concepts, do so outwardly. So that other people can see and hear them. Whether those people belong to the same theological views or not, the believer must present his faith.

From this it is clear the attitude of Jesus' disciples towards the Pharisees, the spiritual fathers of Rabbinic Judaism. In the book of Matthew, chapter 6, verse 5, the Pharisees are shown trying to show their piety by praying in public places so that others will see them and appreciate their piety [5]). As is known, Rabbinic Judaism already proposes at the beginning of the Mishnah, the topic of prayers, which is perceived as extremely important for Rabbinic Judaism. Prayers, and/or actions, which are the actions required in order to "worship" God, receive an applied translation in Tractate Berakhot. Thus, faith requires outward action. Without showing the "piety" of the "believers", there is in fact no way of knowing that they are "believers".

Despite the ridicule that Jesus' disciples directed at the behavior of the Pharisees, Christianity also values worship, prayer, and all external signs. These signs are expressed, for example, by the heads of the Christian

5 Chapter 6 of the Gospel of Matthew presents various events in which the Pharisees, who are called hypocrites in the New Testament, engage in all sorts of activities aimed at displaying their piety and uniqueness as believers. From the New Testament, a new translation https://www.kirjasilta.net/hadash/ Hebrew

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Church, both Catholic and Orthodox, in clothing that can be seen as unique.

It is assumed that the purpose of the clothing is to establish the special status that the subject has in the hierarchy of the relevant church. It should be noted that the High Priest also wore special clothing in the Temple. It is possible that the clothing of the heads of the relevant church seeks to imitate the clothing of the High Priest, clothing that characterizes his high role in the Temple.

In fact, it is impossible to say that people go to pray in a house of prayer because they are "religious" people, because in order to express the degree of your "religiousness", it is not necessary to be seen in a public house of prayer. Furthermore, there are other ways to show the piety of a believer than going to public prayer.

Any spiritual task that becomes a chore cannot create a connection between a person and the spirituality that he seeks to find. If we take, for example, Buddhist monks, who retreat to certain places and engage in meditation. This method of solitude and reflection is a better guarantee of connecting with one's spirituality.

In contrast to reflection, which mainly involves thought while wanting to connect with the unreal, the daily actions of the believer, actions dictated by a certain establishment, cannot always help the believer connect with his spirituality.

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On the contrary, all the actions that are requested of the believer become tasks for him that actually replace the connection with spirituality. Even when, for example, the heads of the rabbinic Judaism establishment claim that one must pray with intention, this is a task that the average believer cannot always fulfill. In fact, the believer, who is also aware of the need to perform the tasks with intention, out of a desire to connect with his spirituality, will not be able to fulfill the task of intention because the burden of the tasks and the demands he is asked to fulfill become more of a burden than a journey to locate his spirituality.

In fact, it is impossible to say that people go to pray in a house of prayer because they are "religious" people, because in order to express the degree of your "religiousness", it is not necessary to be seen in a public house of prayer.

That is, beyond going to a house of prayer, there are other ways to show the piety of the believer than going to public prayer. However, all of these ways require some kind of public recognition.

Without public recognition of a person's "piety", the whole matter of faith is not understood. For example, a believer from among Rabbinic Judaism, wears what is called a "small tallit", a garment with threads hanging from its four corners, the tzitzit, and also wears a kippah on his head. These are external signs that indicate his affiliation with Rabbinic Judaism, as well as his commitment to its instructions.

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Theological concepts, including existing religions, may provide a kind of "authentic" and "detailed" "backstory" about what happens to a person after he dies. Not only do institutional theological concepts seek to provide an "explanation" for this phenomenon, entire cultures attempt to provide an "answer" about what happens to a person after he leaves the current physical world.

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For example, from the Egyptian "Book of Gates", we learn that this time is very necessary so that the soul of the deceased, which is divided among the Egyptians according to the racial origin of the person, must pass through in order to be purified and pass through the correct gate to the promised eternal life [6]).

Likewise, the Egyptian "Book of the Dead" serves as a "guide" to life "after death" and here too, according to the status of the person, he receives the special "treatment" according to the degree of his wealth and status. Thus, there is nothing that is suitable for a nobleman, a priest and/or a pharaoh that is suitable for a simple and poor peasant [7]).

From the Wikipedia website under the entry "The Soul in Ancient Egypt", it appears that the ancient Egyptians divided it into six parts and gave each part a description and a name, while the human body also receives a part from the system of differences between the different types of souls [8]).

In life "after death", the ancient Egyptians believed that the soul must be released from the dead body of a person in order for it to pass into the "afterlife".

Therefore, the priestly doctors specializing in In doing so, they performed rituals including spells and actions. This is because the belief is that the soul continues to live a physical life.

6 The Book of Gates by E. A. Wallis Budge https://www.sacred-texts.com/egy/gate/

7 Oren Dotan | Hicks | Lost Pages of the Egyptian Book of the Dead Discovered, Published 23/04/12 16:37, https://www.mako.co.il/hix-history/Article-aa3de8fc86fd631006.htm Hebrew

8 Wikipedia entry Soul in ancient Egypt https://he.wikipedia.org/wiki Hebrew

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The essential argument for understanding this process comes from the analogy of the sun, which was considered a revered idol by the Egyptians. The sun "died" at night and rose "to life" in the morning. Hence, every death is the beginning of a life and every life is in an endless cycle of death and life [9]).

From Mesopotamian myth it emerges that the underworld, the place where the dead go, is ruled by a goddess named Archangel. This goddess, unlike the image of Satan, rules Hell in Christian mythology, but her image is depicted as merciful, understanding and noble [10]).

Thus, after death, the dead arrive at a place where there is darkness, light and even divinity. This is because Archangel is the goddess of heaven originally who decided to rule over the underworld.

As a noblewoman, she was born from the elements of life and growth, raindrops and sea water. She arrives in the underworld because she wanted to rejoice, comfort and encourage the sad dead who live in the underworld [11]).

In principle, the Mesopotamian myth teaches that when one chooses one side there is no turning back. Hence, the perception of death can be seen as a final perception from which there is no turning back. At the same time, the world below, the underworld, is a world flourishing with life, but

9 Ibid: Ibid

10 Archangel: Mesopotamian Goddess of Death from Witchcraft: The Bubbling Cauldron, https://www.witchcraft.co.il/?p=143 Hebrew

11 Ibid: Ibid

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also with evil spirits who represent all the difficulties of the world of the living [12]).

The various theological conceptions of East Asia are mainly perceived as theological conceptions based on mainly philosophical elements [13]).

Being a philosophical religion, the concept of meaning is built into each conception. Even if East Asian theological conceptions deals with the subject of death, this may always be related to the relationship of mythology related to philosophical elements. Thus, there is no contradiction in the different theological origin.

Not all theological conceptions propose a process in which death occurs in humans. The conception of death in Buddhism consists of eight stages in which the matter that makes up the four elements of the world disintegrates.

First, the disintegrate of the earth, the body becomes weak, followed by the element of water, in which, according to Buddhism, the person begins to "dry up". After the disintegrate of fire, in which the person's energy decreases, comes the disintegrate of air and the person stops breathing [14]).

The process of disintegration leads to recognition and a more or less conscious perception of what is happening. Until a person with awareness

12 Ibid: Ibid

13 Littleton, K. Scott, Wisdom of the East, A Guide to the Religions and Philosophy of the Far East, Or Yehuda: Maariv, 1999 Hebrew

14 Sangey Kadru, Know the Stages of the Death Process, 06/02/2018, from Buddhism in Israel, https://buddhism-israel.org/library Hebrew

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manages to maintain a "proper" transition between the different stages of disintegration. Furthermore, the person's level of awareness helps him move to the critical stage of liberation from human suffering and transition to the reincarnation of the soul [15]).

In Hindu theological view, it presents more of a "way of life", as Buddhism sees itself as a path, rather than an institutional theological view that has fixed elements of worship, with a known and disciplined hierarchy. Both Christianity and Islam, which offer a hierarchical trinity of gods, also offer such a "holy" trinity, Brahma, Vishnu and Shiva [16]).

In this sense, both Christianity, Islam and Hinduism are Henotheism theological views that posit more than one god [17]). The Trinity in Christianity is known, but although it exists in Islam, Muslims deny the trinity of Allah, Muhammad and the Quran [18]).

Every theology, whether institutionalized or not, creates intentional discrimination for the believers who belong to it, in contrast to the believers of another theological conception. That is, the believers of that theological conception will be "preferred" in receiving theological "benefits"

15 Littleton, K. Scott, Wisdom of the East, A Guide to the Religions and Philosophy of the Far East, Or Yehuda: Maariv, 1999 Hebrew

16 Thalia Wohrmann, Hindu Gods: Which Ones Are There and Their Characteristics, Postposmo » Hinduism, https://iw.postposmo.com/ Hebrew

17 Henotheism (from Greek: εἷς θεός - one god) is a theological term describing the practice of believing in the existence of many gods (polytheism) but focusing worship mainly around one or two deities. From the Morfix Dictionary entry Henotheism https://www.morfix.co.il/

18 According to Islam, the Quran has always existed, it was not created and was revealed piece by piece to Muhammad. Hence, the Quran is itself a deity, which existed simultaneously with Allah. Furthermore, the Muslim worshiper turns to the human Muhammad in his prayer, and thus is identical to the Christian who turns to the human Jesus, and hence Muhammad becomes sacred as an idol. ראה למשל Different Arabic Qurans: Explained and Unpacked (Hatun Tash and Jay Smith) https://www.youtube.com/watch?v=dcoMB8nJWmw

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since they hold that theological conception that is "special", "different", "correct" and "preferable" over another theological conception.

Every theological conception may live in a certain "competition" with another theological conception. When one theological conception tries to prove that the other theological conception is not a conception of "truth". Hence, the conception of that theology is "preferred", "correct" and "advantageous" for the believers. Therefore, it will be better for the believers of the other theological conception to gather and join the "correct" theological conception.

Furthermore, theological concepts such as Islam and Christianity, hold debates and arguments among themselves, with a tendency towards apologetics. That is, each concept tries to undermine the foundations of the other concept, with a desire to glorify their own concept.

Islam and Christianity, as mentioned, are theological concepts that can be called missionary. This is in the sense that they are open to the joining of new members. These two institutional theological concepts have always been in competition to see who can gather more believers.

It can be assumed that the concept of these theological concepts, the more believers there are, the more "proof" of the correctness of the theological concepts. Therefore, these theological concepts argue with each other while struggling to prove which one is a true concept and which is false.

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From following apologetic debates that take place between Christians and Muslims, it emerges that both the Muslim and Christian theological concepts are not innocent of any guilt of distortions, changes, errors and deceptions of their believers.

Here another "struggle" takes place over the written word, with each side claiming that its interpretation is "superior" to that of the other side.

When the parties are "caught" by a theological problem, which does not fit, for example, what is written in the books accepted by both disputing parties, the argument accepted by both sides, each in turn, is that faith is what is important, not the small details.

The question arises as to how the different theological concepts "attract" the audience of believers to them? It is true that it can be assumed that those who were born into the concept accept it as part of the culture that is undergoing their socialization process. However, what about those new joiners, why would they join the relevant concept?

It is known, for example, that most of those who join the Muslim theological concept, at least in the first generations of the spread of Islam, did so out of fear for their lives. Bill Warner, for example, introduces a term commonly used among this concept, "the tears of Islam" [19]).

19 Bill Warner details the killing of over 280 million people during the 1,400 years of Islam. Through the imposition of Islamic Sharia law, non-Muslim residents had the “choice” to join or die. For Jews and Christians, the choice was to join or pay a humiliating head tax collected in a most humiliating ceremony. Bill Warner, Sharia Law for Non-Muslims, Islamic Politics Research Center Publishing, 2016;

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Through what Islam calls "jihad," a holy war, Muslims succeeded in forcing millions of believers in various parts of the world to become Muslims. It was easier to choose Islam than to lose life and property. Thus, in fact, Islam added to its ranks many "believers" who were called "faithful", in Arabic, Mithwali.

It is worth noting an interesting phenomenon that can be found among both Muslim converts and Christians. A well-known phenomenon, for example, is that black Americans who go to prison convert to Islam in prison and join the brotherhood of black Muslims in prison [20]).

Part of the motivation to convert to Islam in prison lies in the special privileges and rights that Muslim prisoners receive in prison. Thus, we can see the parallel, for example, in prisons in Israel, some prisoners claim to be adherents of Judaism, in order to receive special privileges and rights reserved for adherents of one of the theological concepts existing in Israel [21]).

At the same time, those who are called "born again" in the Christian theological concept also find solace in Christianity after reaching a low point in a personal crisis and/or family crisis of any kind [22]).

It must be asked, what continues to hold those believers to the relevant theological view? Here it is necessary to distinguish between several types

20 https://en.wikipedia.org/wiki/Conversion_to_Islam_in_U.S._prisons

21 Yossi Mizrahi Why do prisoners repent? | Mako Weekend News, News 2 | Published 06/07/13 https://www.mako.co.il/news-channel2/Weekend-Newscast/Article-ea94b384f05bf31004.htm Hebrew

22 https://en.wikipedia.org/wiki/Born_again

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of believers who remain within the sphere of control of the relevant theological view.

There are those who continue to hold the theological view out of necessity of "inertia", that is, out of habit and because they have no other reason to leave. In contrast, there will be those who will hold the relevant view out of belief in the "correctness" of that view. It should be noted that in the case of faith, the variety of reasons associated with faith may be extremely extensive.

Apart from the issue of "inertia" and belief in the "correctness" of the message, there are those who will choose to leave one view and join another theological view. They usually do this because of a lack of answers to essential questions they have.

Of course, the lack of acceptance of "satisfactory" answers may also lead to a situation in which the person seeking the answers will abandon the entire idea of religion completely and seek an alternative to the spiritual demand that exists within him.

On this subject of spirituality, we must expand and ask, why do people seek spirituality and/or can this be considered as seeking meaning in the spiritual realm?

We note this, since it is known in advance that not everyone can see a spiritual message equally. Especially today in modern life, which since the sixties has emphasized the conversion of spirit into matter.

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When the majority of people seek to give vent to the "emptiness" within them by filling their materialistic desires. In other words, people seek to give their lives meaning by accumulating more and more materialistic objects. Among other things, this must be attributed to publications by marketers who are very helpful in encouraging this phenomenon in people.

Of course, it must be agreed in advance that humans in the world have the composition of both two components, the spiritual component and the material component. However, accordingly, there will be those who have a tendency to the spiritual and others a tendency to the material. Thus, at least two types of people are created in the world whose composition of the soul mix is concentrated precisely in one anchor. The first type are those in whom the spiritual anchor is dominant and the second type in whom the material anchor is dominant.

It was also important to mention that we do not need to believe in any theological doctrine whatsoever to read what is said in the Hebrew Bible. Already in the first chapter of the Book of Genesis, it is said that man was created in the image of God.

It is conceivable that, although there will be those who do not believe in any theological doctrine, they will accept from this approach that all people are created in the image of God, that all humans are born equal. That is, the practical view may arise, seeing that all humans are created equally.

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Thus, except for the first man, all humans were created in the same way. A meeting between a male and a female that creates a human baby. Therefore, all humanity has the same defining characteristics [23]).

From what is written in the Bible, it seems that every person has a certain part of the divinity. This is because of the "divine spirit" that God breathed into the first man. From this it can be assumed that this "spirit" may allow humans to perceive the world not only in a physical, material way but also in a spiritual way.

Even if we turn to mythologies that do not belong to the Judaeo-Christian concept, we find the connection in which a supreme being is involved in the creation of man. When even the myths that are farthest from the Judaeo-Christian concept speak of a beginning of chaos, chaos and anarchy from which that supreme being builds the world [24]).

Whether the world was created out of love, out of nothing, as Greek mythology shows, and/or the Egyptian story in which a god with both male and female attributes brings order to chaos, through the chaotic Roman myth that creates the heavens and the earth. Or Indian mythology that presents a trinity of gods who sustain and compete, and ending with

23 To mention here Shylock's famous monologue from the play "The Merchant of Venice", although he speaks of a Jew being the same as a non-Jew, he details the primarily physical human traits that both a Christian and a Jew have, so that what distinguishes them is the theological outlook only. See Avraham Oz, The Shakespearean Work, Broadcast University Series, published by the Ministry of Defense - Publishing House, 2006 Hebrew

24 Tom Lev-Ari Baze, From Ancient Greece to Faraway India – 5 Creation Stories Offer Different Ways to Look at the Creation Process, April 10, 2019, https://www.eol.co.il/articles/1245/ Hebrew

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African mythology that presents a single god who creates the world out of nothing [25]).

At all times, chaos becomes something other than itself, and that same Supreme Being establishes the entire creation from that chaos. When man becomes a part of creation with any connection whatsoever to that Supreme Being who creates him.

Which leads man to seek meaning and to give explanations that do not always fit with the concept that can explain "absolutely" what needs explaining.

Admittedly, the accepted concept is that no man is perfect and therefore does not need to be whole to understand that the choice is given to him alone. He can choose to be moral, to act at the level of the commandments that exist, for example, in the Hebrew Bible, which is a source for certain theological concepts.

Or he can ignore them and "invent" another morality that is required of man. Whether it is basic morality, such as respecting human life and property, respecting animals and their lives. Or complex morality such as respecting God who gives you good and evil subject to the reward and punishment that you deserve.

25 Ibid: Ibid

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## 2. The theological umbrella

The approach to a theological concept can be considered a path, or a religion. First, the term religion is defined as an organization of people within a cultural-social institution that contains certain beliefs or worldviews. Religion usually dictates a common ritual that all believers must follow and perform.

It also dictates days of remembrance and major events that all those belonging to that organization are obligated to perform or hold.

Of course, there can be a difference between an institutional religion, which dictates a kind of "operational" and behavior instructions for believers. Against a non-institutional religion, in which there is a kind of "fluidity" in everything related to the ongoing "operational" instructions.

Another difference between an institutional religion and a non-institutional one is the existence of a functional hierarchy that distinguishes between different degrees of "importance" of roles among religious people.

Likewise, there is a kind of institutionalization of that hierarchy, that is, there are ways, tests, and authority that must be performed in order to occupy a position in that hierarchy.

Religions receive their "authority" from a higher power that constitutes some kind of motive for them to influence those participants who are called believers in that particular theological concept. That higher power, in their view, influences them to be people with a "moral" or "right path".

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Of course, there is no agreement on the principle of the higher power that those who belong to that religion worship. And there are substantial debates about who that higher power is that dictates the "values" and "morality" of that religion.

However, sometimes that higher power is "shared" by several different theological concepts. When participants who believe in the power of a certain higher power, they can see others who believe in that higher power as "competitors", "erroneous" or "infidels".

In fact, those who worship "Satan", and/or forces of nature and/or other invisible forces, for example, can also be seen as having "morality". At least in their own eyes, they see their mission as "moral".

As well as their religious organization, as a "correct" organization. Thus, the part of "morality" in any religion is fluid and not agreed upon by all believers in all religions in the world.

Thus, there is no moral "common denominator" for all religions in the world. While for one theological perspective, a certain act is perceived as moral, for another theological perspective it may be perceived as immoral. If we look at the "holy scriptures" of the world's major religions, it appears that certain religions view members of other religions as heretics who must either convert or be killed.

Human history presents various events in which members of one religion behaved cruelly and harshly towards members of another religion. As well

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as how in one religion they destroyed temples, houses of prayer, burned "holy books", statues and even did not spare the animals of members of another religion [26]).

We can mention, for example, Islam, which devotes more than half of its book of Islamic law to the infidel, his status and behavior towards him [27]).

From this, it must be understood that most religions in the world are absolutely intolerant of members of a different religion than theirs. The news is full of broadcasts of violent events on a religious basis, and even in societies that are supposedly atheistic, there is persecution of those who are not willing to be atheists [28]).

Apart from intolerance towards those of a different theological persuasion, within the culture itself there are expressions that display the same intolerance. For example, the English expression "Jew him down", which expresses the act of a buyer in negotiations to reduce the price [29]).

Literally, the term means to do the act of a Jew and bring him down. Which suggests a special stereotypical content of Jews, an image that is also expressed in English literature, for example the character of Shylock in the play The Merchant of Venice.

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26 We have already mentioned the "tears of jihad" as well as the persecutions that Christians inflicted on members of other religions and even persecuted Christians who were perceived by them as "infidels" who must be destroyed.

27 Bill Warner, Sharia Law for Non-Muslims, Islamic Politics Research Center Publishing, 2016;

28 We often hear in the news how atheists in the United States, for example, abuse Christians and do not allow them to live in a way that expresses their religious beliefs, for example, a case in which they sued a pastry shop owner who refused to make a cake for a same-sex couple's wedding, and more. https://abcnews.go.com/US/christian-baker-won-supreme-court-case-cake-making/story?id=57215854

29 Urban Dictionary https://www.urbandictionary.com/define.php?term=JEW%20HIM%20DOWN

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In short, we did not expand on the subject of anti-Semitism in Islam. However, it should be noted here that anti-Semitism in Islam in all periods and especially in the modern period is much greater than all Christian anti-Semitism to this day.

Starting with the massacre after the massacre carried out by Muhammad against the Jews, pogroms and kidnapping of Jewish girls, as part of the "skull tax" that the Jews were forced to pay in order to live under Muslim rule.

This, through the "Laws of Omar" that restricted the Jews, put them in ghettos and required them to wear the yellow patch, and ending with the widespread distribution of anti-Semitic literature such as "The Protocols of the Elders of Zion", "The Wandering Jew", "The International Jew" and more.

In principle, to this day in Arab countries, everything bad is blamed on the Jew. Furthermore, every Muslim who prays five times a day curses the Jews at the beginning of the prayer in the same "breath" that he curses the devil.

It is very easy to hide behind the political situation caused by the establishment of the State of Israel, in order to "blame" the Jews for the supposed suffering of those so-called "Palestinians," but it must be remembered that hatred of Jews began the moment the Jews rejected

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Muhammad as a prophet and Islam as an alternative religion to Judaism. [30]).

Which refers to how belonging to a certain theology dictates the behaviors towards those members of that theological tradition. Thus, even if that Jew does not practice the precepts of Rabbinic Judaism, he will always carry the perception of the stereotype that the other "puts" on him.

When in principle the contact of those who do practice the precepts of Rabbinic Judaism with the non-Jewish environment is relatively small, hence the stereotype may actually harm those who live in the mixed environment and not those who live in a more homogeneous environment.

In fact, even if we attribute this to what is called the "ethnocentrism" of one cultural group towards another cultural group, the theological concept specific to that group may see itself as "superior" to another group.

Every theological concept, whether directly and/or indirectly, develops such a "feeling". This is because every theological concept may see itself as "inferior" to another concept and therefore it "feels" that it must "protect" its ranks, by instilling among its believers the "superiority" that they have towards other theological concepts.

This can be learned precisely from those who have left one theological perspective and preferred another theological perspective. For example,

30 See, for example, Itamar Tzur, Did the Persecution of the Jews Only Begin with Zionism?, Channel 7 website, February 15, 2017 Hebrew

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those who leave Islam and/or Christianity begin to "justify" their departure by "exposing" weak points within the theology.

It must be assumed that when those who leave still belonged to the relevant theology, those weak points were not "new" to them. They existed all the time, but they ignored them because they were required for "loyalty," "faith," and "keeping the path."

Thus, each theological perspective maintains its believers by trying to convince believers of another theological perspective that theirs is wrong. This while presenting their theological perspective as leading to better behavior for the believer.

Every theological view tries to present the connection between their view and appropriate behavior as human beings.

Therefore, this connection asks believers to follow the instructions of institutional and/or non-institutional religion, so that in order to be good people, one must carry out God's instructions, i.e. instructions set forth by that theology, and therefore faithful believers gain life, versus not doing so and earning death.

Another equally important issue is the expectation that exists in all theological concepts regarding the "end of the world." Especially what is expected to happen to the believer when the world comes to an end. Anticipating the end, calculating the end and suggesting what will happen, is a very important issue for the various theological concepts.

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Hence, both the subject of the Messiah and the subject of the "resurrection of the dead" and the good life after death, work excellently among people who, without these variables, would despair and find no interest in life. Since one of the most important commandments in the Torah of Moses is to preserve life, then its cessation, due to suffering, becomes a significant offense for the believer [31]).

31 I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed; Deuteronomy Chapter 30:19

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## 3. On the authority of the priests

The sole interpretation of the Torah's instructions was given to the priests alone. They were "secret partners" of the Torah of Moses, including also partners in the instructions given orally by Moses to his brother Aaron and by Aaron to the rest of his priestly descendants.

Moreover, in the book of Exodus, chapter 40, verse 15, for example, it is explicitly stated that the priests, until the end of all generations, were appointed by God as priests forever [32]). This can be seen throughout the entire Bible, how every issue and every spiritual decision is made by the priests [33]).

The priests' knowledge was more verified, since they received their knowledge directly from Moses, the giver of the Torah. According to the Torah approach, there is indeed "reward and punishment", but it is given exclusively by the divine being alone.

According to the various writings of the Torah, man does not have any ability to know what the punishment is, since the divine perception is completely different from the limited perception of man.

We can know this directly from the dialogue between God and Job as expressed in the book of Job, chapter 80, verse 4 and so on. God tells

32 https://www.sefaria.org.il/Exodus.40.2?vhe=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he&aliyot=0

33 For example, treating leprosy as described in Leviticus 13 and 14. Estimating the value of fields as mentioned in Leviticus 27. In Numbers 27, the priest uses the Urim and Tomitim to resolve any issue that arises in relation to the Torah's instructions and in general. It is explicitly written in Deuteronomy 17:9 that the priests are the sole address for resolving any issue in the life of the people. Even if the term judge is written there, in Deuteronomy 19:17 it is written that the judge stands together with the priest, meaning that the judge has no independent authority without the presence of the priest.

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Job that man's understanding cannot be at the same level of understanding as God's.

By definition, God is not in one place, He can be between the past and the future. Thus, his ability to see is not limited as the ability of man who is always only in one dimension.

Hence, what may appear to man as immoral cannot be the case. This is because man has relative morality and does not have the moral capacity that God has.

For example, the well-known story of the British soldier who encountered the mass murderer, Hitler, spared him and did not shoot him to death [34]). For that British soldier named Henry Tandy, Hitler was a wounded soldier, he, Tandy spared his life. If that soldier had knowledge of the future, he would certainly have shown no mercy and would have shot Hitler without any hesitation.

This is the difference between man's limited and one-dimensional perception and God's unlimited and multidimensional perception. Therefore, the morality that God refers to will always be more absolute and perfect than man's morality.

Hence, when Moses entrusts the matter of the practical interpretation of the Bible's instructions, it must be taken with the utmost seriousness. This, in the sense of a divine perception in relation to the actions of man.

34 Max Mordechai Federkin, The Man Who Did Not Shoot Hitler, https://historyistold.com/the-man-who-did-not-shoot-hitler/ Hebrew

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Assuming that we accept that Moses received instructions from God and conveyed them to men. Especially in light of what is written in the Book of Numbers, Chapter 12, verses 6 to 8. God, according to the Scripture, claims himself that Moses receives instructions directly from him.

Even if we do not accept the things as proposed above, there is no doubt that what Moses conveyed to the people constitutes in itself a reference to his special ability in the field of legislation. In other words, Moses, from what is said in the Bible, proves beyond any doubt that he "understands" what things mean.

The Bible, whether these are the words of God conveyed to men or the words of a man conveyed to humanity, proves beyond any doubt the uniqueness of the message and its human eternity.

We can easily prove this by the attitude that the Hebrew Bible receives from various audiences, beyond the audience of the Israelites themselves. In fact, even if you do not believe in God or in the creation of man, you cannot ignore the fact that the Hebrew Bible is the first book that speaks of man's connection with a heavenly, unique Creator, who creates the entire world and allows him to overcome his difficulties.

That is, the Hebrew Bible is perceived by most believers in the world as a holy book that is accepted by them. Let's first take Christians, with all the sects and groups that make them up. All Christian sects all link the New Testament to the Hebrew Bible. In other words, the Hebrew Bible is the

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beginning of the holy book for Christians, followed by the Christian "New Testament."

The books of the Hebrew Bible are also seen as "holy" among believers of the Muslim theological view, Islam. Islam, which attempts to attribute itself to Abraham through Ishmael, accepts and believes in all the leaders of the Bible, calling them prophets, starting with Adam, the first man, and ending with the last prophet Ezra in the Hebrew Bible [35]).

If we go back to the Hebrew Bible, we find that from the very beginning with the very first encounter with Moses, as shown in the Book of Exodus, Chapter 7, Verse 1, it is explicitly written that Aaron will be a "Navi" (Hebrew).

The meaning of the word "Navi" in Hebrew is the person who speaks, and in this case, too, the meaning of the term will be a speaker. That is, from our first moment with Moses and Aaron, Aaron receives a divine appointment to be the spokesman for everything that Moses teaches.

In addition to this appointment, in the Book of Exodus, Chapter 24, Verse 1, and again in the same Chapter 24, Verse 9, the order of reception of the laws of the Torah is presented. God transmits to Moses, who transmits

35 Unlike the New Testament, the Quran has little connection to the Hebrew Bible or even the New Testament. The Quran, the holy book of Islam, presents the Hebrew Bible as a holy book and should serve as a source of inspiration for Muslims as well. Verse 156 of Surah 6, which reads, "Those who believe in a prophet from among the nations, whose name is found written in the Torah and the Gospel" (Quran, Hebrew translation by Uri Rubin, Tel Aviv University Press, 2005;) Since the name of Muhammad is not found in either the Hebrew Bible or the Christian New Testament, Muslims have claimed that the Hebrew Bible and the New Testament were corrupted in order not to mention the name of the Muslim prophet. After the discovery of the Dead Sea Scrolls, dating back to 200 BC, it is proven that the Hebrew Bible was never corrupted and the version that exists today has been the same for about 2,300 years.

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to Aaron, who transmits to his sons Nadav and Avihu, who transmit to the elders of Israel.

Such an order of transmission appears again in the Book of Leviticus, Chapter 9, Verse 1. Here there is a hierarchy of importance in the representation of the message of the Torah. Moses - Aaron - Aaron's sons - the elders of Israel.

This order, remains constant throughout Chapters of the Torah. For example, in the book of Exodus, chapter 7, verse 8, as well as in the book of Exodus, chapter 12, verse 43, Numbers, chapter 19, verse 1, as well as in the book of Leviticus, chapter 11, verse 1, and also in chapter 13, verse 1. In all cases it is explicitly written that God speaks to Moses and Aaron. To teach you that in light of God's instructions, Aaron and his descendants are undoubtedly the exclusive representatives of the Torah of Moses.

In addition to the above, in Exodus 38:21, there is the continuity of the transmission of the Torah to the priests, the sons of Aaron. In Deuteronomy 30:9, it is mentioned again, Moses writes the Torah from the mouth of God and gives the custody to the priests, the sons of Levi, who will transmit it to the elders of Israel.

Likewise, in the story of Dathan and Abiram, in Numbers 17, it is proven beyond any doubt that the choice is of Aaron and his family as representing the word of the Torah of Moses. Transmission to the elders

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of Israel, therefore, would be a transfer for the execution and implementation of the instructions of the Bible only.

At this point, one can rightly ask, why is the transmission of the Torah to the priests different from the transmission of the Torah to the elders of Israel? Is it not possible to assume that just as the priests have authority over the Torah, so would the elders of Israel have the same authority?

Indeed, one can assume that the transmission to the elders is the same, based on what is written in Deuteronomy chapter 32, verse 44. There it is written that Moses recites the song of the Lord in the ears of the children of Israel, he and Joshua the son of Nun.

The question arises whether the recitation of the song that summarizes Moses' prophecy, in the ears of the elders and Joshua, can be considered the transmission of the Torah to Joshua and the elders, as written in Joshua chapter 1, verse 8?

First, it is necessary to ascertain whether there is a difference between the transmission of a message and the mandate that the recipient of the message has to teach, or change, or pass it on. In other words, the transmission of a message to any party explains only one action. That one party has transmitted a message to the other party. Assuming that the Torah permits the transmission of the message, a special additional permission must be obtained in order to interpret or change the message received.

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That is, in order for the party receiving the message to be permitted to change the message, or interpret it, it must receive additional approval, preferably in writing.

Assuming that the elders and even Joshua received the message from Moses, through the priests, as written in the Book of Exodus, Chapter 38, Verse 21, and in the Book of Deuteronomy, Chapter 30, Verse 9, it is not written in the entire Bible that they have or received a mandate to change or even interpret the message they received.

If we look at verse 2 in chapter 4 of Deuteronomy and verse 1 in chapter 13 of Deuteronomy, we find an explicit instruction that one should not add to and/or subtract from the Torah. That is, even after receiving the message, no one, including the priests, has the right to add to and/or subtract from the Torah.

Beyond that, in chapter 18, verses 19 to 22 of Deuteronomy, we find the ruling on someone who tries to present a message other than the message that the Torah conveyed. The emphasis will be that the message that the Torah conveyed above the chapters of the Bible will be carried out word for word without anyone having the opportunity to change, add to, or subtract from it. In addition, in the same chapter 18, starting from verse 15 onward, a prophet is described who will come to help the people and how it will be possible to distinguish between a true prophet and that pretender, the false prophet.

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In addition to the above, the Torah absolutely emphasizes that any interpretation or the provision of "instructions for use" is completely unnecessary and constitutes a violation of this provision. Thus, anyone who interprets for himself cannot be accused of adding to or subtracting from the Torah. This is because the Scriptures present that the Torah is clear and that anyone can understand its provisions.

The Torah of Moses testifies to itself, in Deuteronomy, Chapter 30, verses 11 to 14, that the Torah does not need any interpretation. The provisions of the Torah of Moses are completely clear provisions and do not, as the Torah itself testifies, need any interpretation at all.

The Torah knows when it is necessary to detail the provision down to the smallest detail, including all the variables that make it up. A careful reference to the Bible often presents the phenomenon that the Bible expands when the writer thinks that expansion is necessary and does not expand when, in the writer's opinion, things are clear.

That is, when the Torah does not detail a particular teaching, the basic assumption should be that the teaching is clear and does not need further explanation. Everything is clear and understandable and there is nothing to look for beyond what is written. When the Torah wanted to expand, it expanded the explanations into details. When there is no expansion, it means that this is all that is supposed to be.

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In the context of conveying the message to Joshua, the above does not require Joshua's participation in the process of transmitting the Torah, but rather in preserving it for himself in his political conduct. We can see this from history itself.

Until the destruction of the Second Temple and the takeover of Rabbinic Judaism by the Jewish people, there were always two leaders among the people. The spiritual leader, Aaron, and the political leader, Moses, king and high priest.

If we refer to the text in the Book of Exodus, chapter 18, verse 20, we find that it is written, "and shalt show them the way wherein they must walk, and the work that they must do.." [36]).

According to the Masoretic punctuation, we read Torah in the plural. First, we can argue here that there is no reference to two Torahs, as the Masoretic asks us to think. This is because, as is known, there may be scribal errors in this case when the letter "ה" becomes the letter "ת" — if the left column is extended by the letter "ה."

However, let us leave aside this difficulty, and accept the explanation that there are two Torahs, or as Rabbinic Judaism demands, a written Torah and, apparently, an oral Torah that complements the written Torah.

36The English quote comes from A Hebrew - English Bible According to the Masoretic Text and the JPS 1917 Edition https://mechon-mamre.org/p/pt/pt0218.htm?v=b82fe14df0
:Exodus Chapter 18:20
The English translation is not the same in meaning as the Hebrew writing. This is because it is known that translations should primarily correspond to the language being translated, and therefore the translator may add and/or subtract in order for the sentences to match the rules of the language into which the original is being translated. "הזהרתה אתהם את החקים ואת התורת.."

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Rabbinic Judaism points us as “proof” of the existence of two Torahs to Deuteronomy 12, which suggests that there are additional instructions regarding the slaughter of animals. At this point we can agree, as Rabbinic Judaism would have us believe, that there is a possibility that for certain instructions there were oral instructions and oral instructions.

The question arises as to who received Moses' instructions? After all, the rabbis were not present during the wilderness period, when Moses transmitted the instructions orally. According to their testimony, the rabbis began to act after the destruction of the Second Temple and not earlier than the Hasmonean period [37]).

Therefore, even if we accept the assumption that these instructions were transmitted orally from generation to generation, despite the fact that there is actually no mention of such transmission in any of the books of the Bible. Why did the rabbis insert themselves into this "chain of transmission"?

Beyond the above, it is necessary to note the actions of the prophets themselves. As is known, the prophets were "angry" with the people, and prophesied punishments that would come upon them because they had

37 According to what is written in "Pirkei Avot", the rabbis documented in the chapters of the book receive the Torah from the members of the "Great Knesset". If such a body existed, it is highly doubtful that such a body existed, it would have been active during the Hasmonean period. The most documented thing is that Yochanan ben Zakkai established the first yeshiva in Yavneh, and this was after the destruction of the Second Temple.

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abandoned the Torah of Moses. As is known, as the Torah explicitly demands that the Torah of Moses be written in a book [38]).

From the above, it can be assumed that along with the writing of the Torah, the oral instructions were also passed on. Since the prophets rebuke the people for not obeying the laws of the Torah, in such a case, it can be rationally assumed that the oral instructions were also abandoned.

It is possible to see the existence of an "Oral Law", as instructions that Moses gave orally from God's instructions. That is, the development of an original "Oral Law", in which Moses translates God's words into the language of action.

For example, we can see this in the following verses of Chapter 13 of the Book of Exodus. In verses 8 and 9, Moses instructs on a teaching of continuity when parents are to tell their children about the Exodus from Egypt. We can also see this from verse 11 to verse 16, in which Moses explains to the people how to implement the instruction from verse 1 of the chapter.

38 Deuteronomy Chapter 19 Verse 19 from the Sefaria website https://www.sefaria.org/texts According to Deuteronomy Chapter 17 Verse 18, the king must write a Torah scroll for himself – but the text explicitly states to write the “Mishnah of the Torah”, which is the name by which Deuteronomy is called, since all the words of the Torah are repeated there. Hence, the instruction to write may refer only to the writing of Deuteronomy and not all five books of the Torah.
However, Maimonides, one of the greatest rabbinical thinkers, claimed that this involved writing two Torah scrolls and that Maimonides claimed that one scroll was for the king to read personally and the second scroll he read before the congregation, “in Parashat Vikhehal” Maimonides Mishneh Torah, Laws of Kings and Wars, Chapter 3, Halacha 1, from the Sefaria website https://www.sefaria.org/texts

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Thus, if this assumption were true, it proves two important things. One is that there is no need for an additional translation of the implementation of the instructions, since Moses had already translated them into the language of actual implementation.

Another thing is that the rabbis have no actual knowledge of the existence of these translations into the language of action. It is true that these instructions for implementation were practiced by the Israelites.

However, from the method of determining the instructions of Rabbinic Judaism, there is no mention that these instructions came from the desert period, before the discussion of them in the rabbinical forum that accepted the instruction as law.

According to the findings offered in the Bible itself, the Oral Torah, if it existed, was transmitted as instructions for execution to the priests themselves and not to the elders of Israel.

The elders of Israel, according to what is described in the Torah chapters, receive from the priests, who are as stated the only teachers authorized by the Bible, only the instruction for execution. The elders of Israel do not receive either the reasoning and/or the interpretation of the essence of the execution [39]).

39 Most of the mentions of the elders of Israel in the Torah do not come to convey the entire Torah, but to emphasize various variables in the Torah's instructions. For example, in the Book of Exodus, chapter 12, verse 21, Moses informs the elders of Israel to bring out the lambs to perform the Passover sacrifice. By all accounts, this is a very specific and local message. Another example of the service performed by the elders of Israel is found again at the beginning of the Book of Exodus, chapter 3, verse 16. Moses and Aaron inform the elders of Israel that God remembered them and came to bring them out of Egypt. Another example of the role of the elders, again in the Book of Exodus, chapter 18, verse 12, Moses, Aaron, Jethro, and the elders sat down to eat together. From

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Especially when we learn, from the Torah itself as the Torah testifies to itself, and claims that it is clear and does not need the practice of magic and help from other sources. The text is simple and understandable and there is no need to present an interpretation.

Furthermore, as we have shown before, if there was an oral Torah, it was supposed to be transmitted along with the other instructions of the Torah to the priests and therefore the practice of its implementation was known to the priests and the entire people acted accordingly.

Thus, it can be assumed that until the destruction of the Temple and the killing of all the priests, the laws of the Torah were implemented correctly.

On every occasion in the Bible, God sends the Israelites to consult with the priest. All the instructions for the action in offering the sacrifices that the priest is asked to carry out in order to grant the people God's blessing.

Any problem the people have, they are supposed to approach the priest to solve it. For example, in the case of leprosy, of a house and/or of a person [40]). Or in the case of property valuation and/or valuation, the priest serves as judge, arbitrator and facilitator for the people [41]). Or in

these specific descriptions, it emerges that the role of the elders is as those responsible for carrying out God's instructions and not as those who receive a message from Him. Thus, the mention of the elders always comes as an instruction to perform a specific task only. The elders cannot stand alone without the authority of Moses and/or Aaron and/or the priests to guide them in carrying out the instructions that were passed on to them.

40 Leviticus, Chapter 13 and Chapter 14

41 Leviticus, Chapter 27

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the matter of family problems, mainly in the matter of loyalty, the priest serves as judge and arbitrator [42]).

According to the Bible, the priests were responsible for using the "Urim and Thummim", a special divine instrument whose purpose was to instruct the people on their path as well as to reveal the future and arrange fates [43]).

In addition, the priest's role was to receive those returning from war and divide the spoils [44]).

The most explicit instruction is in chapters 17 and 19 of Deuteronomy, in which it is explicitly stated that the priest comes before the judge, and the judge is also on behalf of the priesthood.

This is because the priest himself knows and is aware of the biblical instructions. This instruction also requires the king, who is supposed to receive the priests' approval of the correctness of the Torah scroll he wrote [45]).

Deuteronomy chapter 21 presents the exclusive role of the priests to serve as teachers, guides, judges, and arbitrators of the people of Israel. They were given the mandate from God, a mandate that to this very day has not yet been made clear.

42 Book of Numbers Chapter 5
43 Exodus Chapter 8 Verse 30, Leviticus Chapter 8 Verse 8, Numbers Chapter 27 Verse 21
44 Book of Numbers Chapter 31
45 Deuteronomy Chapter 17 Verse 18

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Hence, the priestly blessing is not actually the priests' blessing to the people, but rather instructions from the Torah that the priests must convey to the people.

Since the priests themselves are the sole teachers of the people and are the sole trustees of the people's spiritual narrative, when the people listen to the voice of the priests who convey God's instructions, the people are blessed by God himself.

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## 4. On the "authority" of the rabbis

As is commonly seen according to the Torah, no later things cancel or can cancel earlier things. Thus, everything that is said at the beginning of the Scriptures also applies to their later ones.

Therefore, in the Book of Deuteronomy, also known as the "Mishnah Torah", which summarizes all the words of the Torah that Moses conveyed to the people, it is explicitly written there in chapter 27, verse 9, the order of transmitting the message of the Torah of Moses. God transmits to Moses, who transmits to the priests and Levites, and who teach the children of Israel.

In contrast to the authority of the priests, an authority given to them, as written in various chapters of the Bible, by a higher power, in light of the Bible, the rabbis have no authority whatsoever.

On the contrary, in the entire Hebrew Bible not even a single word is assigned to the rabbis.

In fact, in the entire Hebrew Bible there is no mention and/or reference to a status that could "match" the status that the rabbis claim to have. The Hebrew Bible completely ignores the possibility that any person other than the priest has any authority whatsoever to serve as a teacher, arbitrator or judge in all matters related to the instructions of the Bible.

The beginning of the development of Rabbinic Judaism is unknown, but its takeover of the spiritual narrative of the Jewish people began after the

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destruction of the Second Temple and especially after the Bar Kochba revolt.

It should be noted that everything known about the Rabbinic movement, or as it was called at the time, the Pharisees, is known only from their writings. There is no objective source unrelated to Rabbinic literature that presents this movement.

True, there is historical mention of the existence of the Pharisees. For example, in the New Testament, there is a sixty-five mention of the term "Pharisees" in all the books of the New Testament [46]).

The Pharisee movement is also known from information about the social structure of the Second Temple period, and is mainly evident in the Roman period of the Second Temple, a period that begins with the conquest of the Land of Israel by Pompey in 67 BC and ends with the destruction of the Jewish settlement in the Land of Israel after the Bar Kokhba revolt in 136 AD.

Some information about the Pharisee movement can be seen in the writings of Josephus, who wrote the history of the Jews [47]).

However, it is difficult to learn about the subject of the commandments themselves since he wrote from a universal perspective and less from a purely Jewish perspective.

46 /Version/The Bible/The New Testament-in-Modern-Hebrew https://www.bibliatodo.com/he/

47 Josephus, The Antiquities of the Jews https://books.google.co.il/books?id=FjIf905MwTQC&printsec=frontcover&redir_esc=y#v=onepage&q&f=false

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The issue that most problematically lacks an objective source is the issue of the "authority" of Rabbinic Judaism. We are talking about the authority of those Pharisees, who for convenience are called a movement, and have the "authority", as stated, to deal with any subject of the Hebrew Bible at all.

First, in order to answer the question of authority, we must first ask whether Rabbinic Judaism could have existed if the Temple had still existed? The answer to this has already been suggested in the period before the destruction of the Temple.

During this period, the Pharisees, that is, Rabbinic Judaism, had no influence on the course of the spiritual narrative of the Jews. Although, especially in the peripheral regions, there were those who identified with this movement.

We can see this again, precisely in the writings of the New Testament. As we have already seen, the term Pharisee, as well as the term Rabbi, appear in the New Testament.

It should be noted that the believers who believed in Jesus were the ones who called him Rabbi, while the other rabbis, who were certainly in the vicinity, were called Pharisees [48]).

48 It should be clarified below that since Jesus' movement was a competing movement with the Pharisees, it must be assumed that a struggle took place between them, as we see to this day, for example, in the power struggles that exist between the various rabbinical "courts" of the "Haredi" public. Therefore, it must be assumed that all negative references, including the accusation of Jesus of heresy and betrayal, were brought to the door of the Pharisees, and hence it can be assumed that the negative presentation of the Pharisees led to their being blamed for all the hardships that Jesus and his followers went through.

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As mentioned, Rabbinic Judaism attributes itself to the Pharisee movement that began to appear in the middle of the Second Temple period, near or after the Hasmonean revolt.

It is assumed that they took upon themselves the "role" of directing the people to their religious "truth." That is, in light of their interpretation of the Torah.

That is, they presented themselves first and foremost as a "spiritual" alternative to the legitimate spiritual leadership that was appointed back in the wilderness period, the priests of the house of Aaron and, since the time of King David, priests from the house of Zadok the priest [49]).

It should be recalled again that most of the information we have today comes from the writings of the Pharisees, who presumably wrote these things in order to show their "spiritual" superiority.

Therefore, they presented the status of the priests in a negative light to the point that they did not even call them priests, but Sadducees, after Zadok the priest, the father of the trinity of priests who served in the Temple.

Thus, from the very mention of their names in the rabbinic literature that remained after the destruction, the priests are not perceived as legitimate since they are no longer priests but Sadducees.

They were perceived as an illegitimate movement that opposes rabbinic interpretation and does not accept the assumptions of faith that the rabbis,

49 Book of Samuel 2 Chapter 8 Verse 17

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then the Pharisees, tried to introduce into the theological perception of the Jews.

When the term "Sadducee" in the perception of Rabbinic Judaism refers to a "heretic" person who does not believe in the fundamental "beliefs" of Rabbinic Judaism.

The term "Sadducee" always appears in a negative form, 7 times in the Mishnah, 181 times in the Talmud, 243 times in the Midrash, 219 times in Halacha, 295 times in Kabbalah, 64 times in the Siddur HaTefal, 6 times in the Tosefta, 1170 times in Hasidic literature, 84 times in the "Moser" literature and 110 times in Questions and Answers [50]).

The presentation of the priestly class as "corrupt" and as those who acquired their position for bribes paid to the Roman government was a method by which the Pharisees attempted to disgrace the priestly class and make it illegitimate.

Since all the sources that have been preserved from the Second Temple period are rabbinical sources, there were no objective sources that contradicted the slanders of Rabbinic Judaism.

Furthermore, from the sources that dealt with the Roman government in its provinces, there is no indication of the Roman government's interference

50 https://www.sefaria.org.il/search?q=%D7%A6%D7%93%D7%95%D7%A7%D7%99&tab=text&tpathFilters=Mishnah&tvar=1&tsort=relevance&svar=1&ssort=relevance

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in the spiritual realm. Thus, it is inconceivable that this government interfered with the worship of any Roman province [51]).

It can be assumed that even if there were "acts" of favoritism towards one or another High Priest, it is impossible that they could appoint a High Priest who did not meet the threshold conditions of a High Priest.

Hence, the exaggerated description of "corruption" is exaggerated and cannot be true, but rather came to enhance the "nobility" and "piety" of the Pharisees. [52]).

As stated, the only source that presents the "authority" of the rabbis to determine implementation instructions regarding the Torah of Moses derives solely from a book included in the Mishnah, "Pirkei Avot." A book that ostensibly shows the "authority" of the rabbis to engage in everything related to providing implementation instructions as they are expressed in the Mishnah and its interpretation in the Babylonian and Jerusalem Talmuds.

In fact, the "authority" that the Mishnah's sages have to establish instructions stems solely from what is written in the Mishnah and not from any external, objective, and reliable source. It is like a money counterfeiter

51 From Religion in the Roman Empire Wikipedia https://he.wikipedia.org/wiki/%D7%94%D7%90%D7%99%D7%9E%D7%A4%D7%A8%D7%99%D7%94_%D7%94%D7%A8%D7%95%D7%9E%D7%99%D7%AA#%D7%93%D7%AA

52 The same degree of exaggeration can be seen, for example, in descriptions of the persecution of Christians, which originates mainly from Christian writings and which objective writings hardly mention. The exaggeration in the description of the persecution of Christians comes to enhance the influence of Christianity on believers. Just as any theme of “tortured saints” promotes faith in every movement. By Tovia Singer Let’s Get Biblical Audio Series https://outreachjudaism.org/lets-get-biblical-audio-series/

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who writes his name on a counterfeit bill and demands that the public accept this money as legitimate money because his name is written on the counterfeit bill.

It is clearly absurd to accept the "testimony" of the Mishnah sages because they have the "authority" to establish instructions, change the laws of the Bible, and even cancel explicit instructions presented in the Bible itself.

For example, in the book of Genesis, chapter 18, verses 7 to 8, Abraham presented the angels with butter and meat together. Which makes the entire instruction prohibiting the eating of meat and milk together a false instruction.

As well as all the special instructions of the separation between meat and milk and everything that this implies, becomes completely unnecessary.

This is not the only case in which Rabbinic Judaism nullifies explicit biblical provisions and substitutes its own.

Although it is not the purpose of this work to present the provisions of Rabbinic Judaism against the provisions of the Bible, a representative example may shed light on the coercive system of Rabbinic Judaism.

In Leviticus, both in chapters 1 and 5, a ceremony is presented in which the priest flogs the head of the bird offered as a sacrifice [53]). During this process, the blood from the head of the bird is sprinkled onto the wall of

53 Leviticus Chapter 1 Verse 15 and Chapter 5 Verse 8

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the altar. Thus, what is stated in Leviticus, chapter 7, verse 28, which prohibits the consumption of the blood of animals and birds, is fulfilled.

Furthermore, in chapter 17, verse 13 of Leviticus, it is explicitly stated that the blood of animals and/or birds that are hunted must also be covered. From the above, two facts can be learned that contradict the directive of Rabbinic Judaism. The first is that birds are not slaughtered and the second is that game meat can be eaten.

If we return to the source of "authority" in Rabbinic Judaism, it must be seen that from the relationship between Moses and the people, it emerges that Moses passed the Torah on to Aaron the priest, and he passed the Torah on to his descendants, the priests. Thus, the oral instructions were also transmitted to the priests and not transmitted to an external body not related to the priests and/or the priesthood [54]).

If we accept the assumption that no connection existed as presented in Pirkei Avot in the context of the transmission of the message from the elders of Israel to the members of the Great Knesset, an institution that is not yet clear that it existed and we have no clear knowledge that it ever

54 As mentioned, at the beginning of our encounter with Moses, in Exodus, chapter 7, verse 1, it is written in the parable that Aaron will be the prophet. The word prophet in this case means the speaker. It is Aaron who received a divine appointment to be the spokesman for everything that Moses teaches. Beyond that, in Exodus, chapter 24, verse 1, and again in the same chapter 24, verse 9, the order of reception is mentioned – Moses, Aaron, his sons Nadav and Abihu, and after that 70 elders of Israel. Again in Leviticus, chapter 9, verse 1, we find the hierarchy of representation of Moses – Aaron – Aaron's sons – the elders of Israel. Likewise, in Exodus, chapter 7, verse 8, as well as in Exodus, chapter 12, verse 44, Numbers, chapter 19, verse 1, as well as in Leviticus, chapter 11, verse 1, and also in chapter 13, verse 1 – it is clearly written that God speaks to Moses and Aaron. To teach you that in light of God's instructions, Aaron and his descendants are undoubtedly the exclusive representatives of the Torah of Moses. Nadla from the Sefaria website https://www.sefaria.org/texts

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existed. We can in fact argue that no such message was transmitted between the parties.

This is because if there is no institution that receives the message of the elders of Israel, then no message was transmitted.

Furthermore, even if we accept the unproven assumption that such a message was indeed transmitted between the elders and the members of the Great Knesset, who can know and/or even guess what message was transmitted. Also, why do the rabbis insist that the message they offer is the message that was transmitted?

From the course of the pages of the Mishnah, it can be seen that the instructions of Rabbinic Judaism have not been passed down since the days of the "Great Knesset," but were created through debates and controversies between the various participants in various forums.

Forums that no one appointed and/or gave them any authority to decide. This is in light of the fact that the pages of the Mishnah are presented as debates and controversies that result after their selection by the participants as a directive that is binding on the people.

Of the many examples found in the Bible, the two examples presented above indicate the differences between the biblical instructions and the rabbinical instructions.

This suggests that it can be seen almost clearly that the message of the Torah that was conveyed to the elders of the people is not, in fact, the

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same as the message that rabbinical Judaism presents from the pages of the Mishnah and its way to the Talmud.

Even if we assume that all the Torah that was transmitted from God to Moses was transmitted to the elders of Israel in its entirety. There is no need to mention this transmission. After all, the entire Torah is written word for word in the various books of the Torah.

That is, it is an unnecessary fact that is presented in the chapters of Avot, the transmission of divine instructions to the elders of Israel. This, and since they could read about them in the various books of the Torah. Therefore, it is important to address two different variables here.

The first variable is, why do the rabbis insist on presenting the transmission of divine instructions to the elders of Israel?

On the other hand, why, as we have already seen, is there no mention in the Torah chapters of any transmission of a divine message to the elders of Israel?

For Rabbinic Judaism, the use of the elders of Israel is necessary to "open up" the interpretation of the Torah to every person. In the same sense, Rabbinic Judaism linked Joshua to the "transmission path" of the Torah. Without linking the alleged transmission of the Torah to the elders of Israel, apart from the priests, no one else has any authority to interpret and/or even teach the Torah.

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Therefore, Rabbinic Judaism's alleged connection to the elders of Israel "gives" them the "approval" to participate at all in everything related to the Torah. In other words, the rabbis "crowd" under the auspices of the elders, whose exact identity is unclear, in order to increase their status and justify their spiritual authority over the people.

Since the elders come from all strata of the people and not just from one tribe, the rabbis can take comfort in the fact that they can be the spiritual leaders of the people without being affiliated with the true spiritual leadership family — the family of Aaron the priest.

That is, because the elders of Israel supposedly received the Torah from Moses, a fact that is false because the elders of Israel received the Torah from the priests and not from Moses directly, Rabbinic Judaism was able to invent an "authority" to engage in anything related to the transmission and explanation of the Bible.

However, even if we assume that Rabbinic Judaism has the "permission" to use the Torah, teach and explain, they have no authority to change and replace clear instructions from the Torah.

Pirkei Avot raises yet another claim, Ezra the writer was one of the "Great Council". The connection of Ezra the writer to the members of the "Great Council" gives further "authority" to the supposed connection that exists between Rabbinic Judaism and the Bible. Since Ezra the writer has a book

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included in the biblical codex, then Rabbinic Judaism receives "inspiration" from it and even "belongs" to the Bible.

This argument also has no substance if there is no historical possibility of proving that there was such a body called the "Great Council".

According to Rabbinic Judaism, this body decided which books entered the biblical codex and which did not. Hence, since we have a Hebrew Bible, in its current form, it proves that there was such a body that collected and determined the composition of the Hebrew Bible.

This view cannot be correct if this body, the Great Council, never existed. In general, the Dead Sea Scrolls contained other books besides the Torah, which had been present in the life of the people since their writing by Moses. Books that were not written by Moses, and that were written at different periods of Jewish life, some indeed found themselves within the Jewish literary canon and some were not included.

To attribute this solely to the action of an assembly that may or may not have existed, and even if it did exist, constitutes a misunderstanding of the perception of reality. In reality, books are read and do or do not become popular. Likewise, the degree of accessibility of books determines their ability to reach a wider audience.

At that time, without printing presses, it was necessary to write the various books by hand. The work of the scribe takes a long time and requires dedication. Thus, the scribe had no time to earn a living except from his

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writing. Hence, he had to copy books that could bring him money and not copy books that no one would read.

From this it is very possible that the books included in the Bible are precisely the well-known books that were read and were more accessible, well-known and beloved by the reading public. In contrast to the books that were not included, there will be those books that were not sufficiently accessible or unknown to the general public.

All the "legitimacy and authority" that the rabbis have in general, derives solely from the writings of Rabbinic Judaism. In fact, the connection they present in Pirkei Avot, a connection that suggests the "continuity" of teaching starting with Moses, through Joshua, through the elders and from there to the prophets.

Indeed, there is mention in the Torah of Moses, Joshua and the elders of Israel, but from here the chain mentioned in the Torah stops, and at this point the rabbis themselves are introduced as stakeholders.

The elders supposedly transmitted the Torah to the members of the Great Knesset, a body that doubtless existed, at least for which there is no proof coming from another non-rabbinical source, and immediately after the Great Knesset begins a chain of rabbis who supposedly received the ordination to the rabbinate from one another. Of course, this artificial "connection" "justifies" for them the control over the Jews in everything

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related to the interpretation and understanding and determination of behavioral laws for all Israel.

However, in the absence of any connection between Rabbinic Judaism and those who received the mandate to interpret, explain and teach the people the instructions of the Torah, the status of priests, which proves that the rabbis do not have any authority whatsoever on behalf of the Torah itself.

In the absence of objective evidence, there is no possibility of accepting the view that Rabbinic Judaism proposes. Hence, there is no connection between Rabbinic Judaism and the Torah of Moses, such a connection does not exist and cannot exist.

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## 5. The invention of the Messiah

The first question to ask is, if the books of the Hebrew Bible were known before the middle of the Second Temple period, when the Pharisee movement arose, why was there no talk of a Messiah before then?

Hence, the continuing question will be, why did they begin to deal with the question of the Messiah in the middle of the Second Temple period, especially after the Roman conquest of the Land of Israel? Beyond that, why did the Pharisee movement begin to deal with the issue of the Messiah at all?

It is clear that we can assume that there is some connection between the difficulties of life during the Roman occupation and the longing for a Savior who would redeem the people. Just as happened during the Exodus from Egypt and in the Hasmonean revolt that led to the independent state of Judah.

In both cases, a Savior arose in the form of a political leader who, through various means, including divine intervention, succeeded in eradicating the enemies and freeing the people from the yoke of slavery in Egypt and from the yoke of Greek occupation.

From this, we can see that in times of difficulty, a person seeks a savior who will help him overcome the difficulties he has gone through. However, the question remains, why did the Pharisees, the spiritual fathers of Rabbinic Judaism, begin to deal with the question of this savior?

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After all, both Moses and the Hasmoneans were from the tribe of Levi. In Jacob's blessing to his sons, he does not significantly compliment his third son Levi, who, together with his brother Shimon, prophesied that they would be scattered among the rest of his brothers [55]).

Despite Jacob's prophecy about the unpromising "fate" of Shimon and Levi, Levi succeeds in becoming the father of the greatest leader who arose for the people of Israel, Moses, a man who led the people. Levi is also the founding father of the priestly order to which the Hasmonean family belongs, a family that led to political independence.

If in the two known cases, a man from the Levi family led the people to liberation, why are the Pharisees looking for a savior who is not from the tribe of Levi? That is, they point to a redeemer who does not belong to the priestly class, their political competitors.

Since the Pharisees cannot "resign" from Moses and his work, they could resign from the Hasmoneans by not giving them credit for the liberation of the people and transferring the holiday of Hanukkah to a format that reduces the value of political liberation and increases the value of lighting candles as the main meaning of the holiday.

Hence, even if we agree that the Bible presents Moses, a man from the tribe of Levi, as redeeming the people politically and his brother Aaron as redeeming the people spiritually, the fact that Mattathias the Hasmonean,

55 Book of Genesis, Chapter 40, Verse 5 https://www.sefaria.org.il/sheets/539102.1?lang=he&with=all&lang2=he

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who combines both variables, being a priest and a man from the tribe of Levi, intensifies his role as the instigator of rebellion and of both political and spiritual liberation.

This fact becomes a heavy burden on the shoulders of those who seek to penetrate the niche of spiritual management of the people. Especially when it is known that they have no authority or even any connection whatsoever to the mandate that God gives to the tribe of Levi to manage the spiritual life of the people.

Thus, the Pharisees were forced to incite the discourse from the priestly family, which, at least in light of historical facts, is the source of the growth and activity of a Savior in times of trouble. Therefore, they sought another "candidate" who would serve in the role of Savior.

Again, the question is asked, why did the Pharisees seek the Savior at all? That is, who gave them the mandate to offer a Savior to the people at all. Although, as stated earlier, it is understandable that due to the troubles and pressure in which the Jews lived under the Roman occupation, it would be understandable that the Jews would strive for some Savior who would save them.

This is because such a case repeated itself many times throughout the history of the Israelites. Starting with Moses, who led the people out of Egypt, through all the judges who saved the people whenever they needed

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saving, and ending with the Hasmonean family that led to the last period of independence before the destruction of the Second Temple.

From the known history of the people of Israel, in a period of distress and conquest, a savior always appeared who led the people. In only two cases was it a national event, in the Exodus from Egypt and the Hasmonean revolt. In the other cases, it was a local action that freed a certain part of the people from the oppressor who oppressed them.

Again, we ask the question, why did the Pharisees intervene in this issue? After all, the people know their history and could have expected at some point, a man like Mattathias the Hasmonean or like Samson, who went out to fight against the Roman occupier and, as the history of the people of Israel proves, would defeat the enemy and free the people.

Why did the Pharisees need to intervene and present the Savior in the way they did, while distorting the Scriptures, in order to "prove" their claims that of course have no solid biblical basis?

In order to try to answer this question, we must add below another invention that the Rabbinic Judaism, the Pharisees of their time adopted for themselves from the mythology of the peoples who lived in their environment.

This is a concept of the end of the world that mainly characterizes all the surrounding pagan theological concepts. This concept is usually linked to the worship of the dead and especially to the worship of the "resurrection

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of the dead", which accompanies the ongoing relationship between believers and the leaders of the theological concept.

What do these things mean? First, what is the theological concept of the resurrection of the dead, where does it appear from and how might it affect those who believe in it? Apparently, in almost all the myths that exist in the area of the Land of Israel, there is a concept of "resurrection" after death.

Starting from the perception of death of the Sumerians, the Egyptians, through the Babylonians and ending today in Rabbinic Judaism, Christianity and Islam. In light of this perception, there is an initial correctness that claims that the dead are not really dead, but live in another dimension [56]). That is, the dead live in some place, so subject to their actions on earth, they will receive the appropriate reward. When that person who died, is actually waiting in that place, for some great cosmic event, which will cause him to return to the life he left when he died [57]).

Hence, adopting this concept may entail two significant phenomena in the lives of believers. First, the deepening of the control of the leadership of the theological concept. This means that the same management of the theological concept invents the "proper" rules of conduct in order to be

56 Littleton, K. Scott, Wisdom of the East, A Guide to the Religions and Philosophy of the Far East, Or Yehuda: Maariv, 1999 Hebrew

57 See The Book of Gates by E. A. Wallis Budge https://www.sacred-texts.com/egy/gate/

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"worthy" to live in the same place where the "resurrection of the dead" is awaited.

Thus, everyone who carries out the rules, instructions, and directives of the management of the theological concept is "guaranteed" a worthy place in the queue of those who await the "resurrection of the dead", when this event occurs.

In contrast, all those who do not carry out the instructions of the management of the theological concept are not only not "guaranteed" to "resurrection", but on the contrary are "guaranteed" to suffer an unbearable "punishment" in the other place where this punishment is "carried out".

In addition to presenting instructions, through this "carrot and stick" method, the management of the theological concept can control the lives of believers. When any command imposed on believers, they may carry it out.

In order to enhance the issue of control, we will propose below the concept of the "martyr", which is the witness in Islam. When a person becomes a "martyr", by killing "infidels" in cold blood, he is "guaranteed" a place of honor in the same place where the "resurrection" of the dead is awaited. Not only is he and his family "guaranteed" a place, but there he will "enjoy" marital relations with dozens of perpetual virgins.

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For this "promise", which has no rational proof that it can exist and/or is logical at all, people agree to blow themselves up in order to kill "infidels" and to "entitle" to that special "benefit" that the heads of this theological administration "promise" them in the future.

It should be noted that the familiar names of the places to which those who comply with the instructions of the relevant theological conception go, and/or the name of the place where those who go to be "punished" for not complying with the instructions of the relevant theological conception, were not used.

This was done, since the names that the various theological conceptions use were derived in a mistaken manner out of the desire to mislead the believers and connect them to the biblical story in which the names of these places are mentioned.

At that time, the Roman government mainly regarded the priests, who served as authentic representatives of the Jewish people [58]). Therefore, the Roman government cultivated ties with the priestly class, which presumably led to the Pharisees' denigration of this class.

Thus, by attracting the common people to them, the Pharisees could constitute a governmental alternative to the priestly class. It is possible that the Pharisees' initial goal was to receive the same governmental benefits that the priestly class received.

58 Moshe Amit History of the Roman Empire, https://www.scribd.com/document/584901630 Hebrew

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However, the Pharisees could not change the essence of the concept of the Torah of Moses. A concept presented first and foremost by the priestly class. Especially when the priestly class constitutes the connecting link between the people and their God.

It administers all the rituals and, necessarily, everyone who belongs to this theological concept sees the priestly class as the highest class of the Jewish social structure.

In addition, the historical information that presents the Hasmonean kingdom as a kingdom ruled by priests does not help the Pharisees seize power.

Before the Hasmonean kingdom, no source mentioned the subject of the "Messiah". Furthermore, even the Bible, which presents all the judges who saved the people from the yoke of all kinds of enemies, did not present these judges as "Messiahs".

The common people, generally far from Jerusalem and the Temple, had no daily contact with the priesthood. The Pharisees entered this niche, apparently wanting to be an alternative to the rule of the priesthood. However, in order to transfer control over the people, the Pharisees used terms that may have already been "planted" in the public consciousness.

It must be assumed that the "cult of the dead" through the term "resurrection of the dead" and all that it implies, probably had some kind of hold among the public. Especially when the non-Jewish inhabitants of

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the region practiced rituals according to which people were entitled to receive reward after their death, where the reward could be positive or negative depending on the person's actions [59]).

It is assumed that the Pharisees, who saw the influence of terms such as "Messiah", together with the concept of "the end of the world", and "the resurrection of the dead" that could assist them in the struggle for spiritual hegemony. When the historical time in which they acted was most appropriate. The people groaned under the yoke of Roman occupation and sought relief from this enslavement.

Therefore, it is assumed that with the beginning of the rule of the Roman governors over the province of Judea, the spiritual fathers of Rabbinic Judaism, the Pharisees, began to spread the theme of "Messiah" who would redeem the people from Roman slavery.

The theme of "the Messiah" and the theme of "resurrection" and the good life after death work wonderfully among people who, without these variables, would despair and find no interest in life.

Since one of the most important commandments in the Torah of Moses is to preserve life, its termination, due to suffering, becomes a significant offense for the believer [60]).

59 See for example Introduction to Culture: Culture and Worship https://textologia.net/?p=11671 Hebrew

60 Deuteronomy chapter 30 verse 19 "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;"

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In fact, by inventing the figure of the "Messiah" and the "resurrection of the dead", the leaders of Rabbinic Judaism were able to secure the support of the masses. Especially those who did not live around the city of Jerusalem.

The promise of a "better" life in the future is presented by various theological concepts, mainly in obedience to theology which determines what "good" deeds must be performed in order to gain a better life after death.

Thus, Rabbinic Judaism, through the Pharisee movement, while presenting a different theology, different from the Torah of Moses, in order to shift the weight of influence from the priestly class, to a narrative "closer" to the spirit of the masses suffering at the hands of the Romans.

It can be assumed that the spread of belief in the "Messiah" and the "resurrection of the dead" helped the rebels decide to revolt. In light of the fact that some of the rebels saw themselves as messengers who had come to redeem the people from Roman oppression, a significant part of the revolt movements at that time was influenced by the messianic mindset that was common at that time.

This can be assumed mainly due to two important variables: one, the severe punishment of crucifixion Which the Romans conducted against the rebels, as well as the military preparations, mainly during the days of

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pilgrimage to Jerusalem, days that were perceived as a sensitive time when any gathering could turn into an open rebellion against Roman rule [61]).

Of course, any subject of "Messiah" and "resurrection" foreign to the Torah of Moses was not accepted by the priestly class. This refusal was what mainly led to the "hostility" of the Pharisees towards the priestly class. "Hostility" that was openly expressed in the writings of the Pharisees.

For example, in the Mishnah in Tractate Sanhedrin, Mishnah 11a, it is explicitly stated that anyone who claims that the "resurrection of the dead" is not of the Torah is called a heretic [62]).

This saying is also repeated in the Talmud, for example in Tractate Sanhedrin, Mishnah 90a, page 15, it is explicitly stated that anyone who claims that the "resurrection of the dead" is not of the Torah has no part in the "world to come" [63]).

Of course, this saying shows how shallow the thinking of the one who claims it is. After all, from the very beginning, someone who does not believe in the "resurrection of the dead" is convinced that there is no "world to come." Hence, from the very beginning, he has no interest in the "world to come." If the "world to come" and the "resurrection of the

61 See, for example, Uriel Rappaport, Judah and Rome: From the Hasmonean Dynasty to Rabbi Yehuda the Patriarch, 2nd ed., Ramat Aviv, Tel Aviv: The Open University, 1998-1999 Hebrew

62 https://www.sefaria.org.il/Mishnah_Sanhedrin.10.1?vhe=hebrew|Mishnah,_ed._Romm,_Vilna_1913&lang=he

63 https://www.sefaria.org.il/Sanhedrin.90a.15?vhe=hebrew|William_Davidson_Edition_-_Vocalized_Aramaic&lang=he

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dead" together constitute the same coin, then someone who does not believe in one will not believe in the other.

These two statements of the Pharisees constitute for them the most important variable on which they base their entire theological perception. Anyone who denies these two statements denies the authority of the Pharisees, and diminishes their ability to offer a governing alternative to the Jews. Therefore,

When the priestly class, which received both the Torah and its spiritual authority from Moses through divine intervention, does not accept these perceptions and presents them as erroneous approaches that have no biblical background, this makes the Pharisees redundant and those who do not have any legitimate authority on behalf of the Torah of Moses.

From this, it can be assumed that the most difficult variable for the Pharisees is the existence of an independent kingdom headed by a priestly family. Especially when the Pharisees present a "Messiah" who will come from the tribe of Judah and not from the tribe of Levi.

This concept of the possibility of an independent kingdom that is not led by a king from the "right" family, could lead to the bursting of the "messianic bubble" nurtured by the Pharisees. Therefore, the Pharisees strongly opposed the concept of a priestly family that led to political independence.

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This is because such a kingdom, headed by a priestly family, does not conform to what the Pharisee leaders perceived as fitting the description of the "Messiah." The references presented by those Pharisees, who invented the concept, "Messiah King" who would come to redeem the people, did not, as stated, fit the concept of a kingdom led by a king who "belongs" to the right family.

Ultimately, that concept of a "Messiah" who would redeem the people ultimately led to the Great Revolt, the destruction of the Second Temple in 70 CE, and finally to the final destruction of the Jewish settlement in the Land of Israel by Hadrian, a destruction that led to more than eighteen hundred years of exile until 1948, when Israel's independence was renewed by Zionism.

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## 6. Interpretation and reading comprehension

When seeking to suggest sources for any issue and/or other subject, one must always ask the question, what was the process that the researchers used in order to "prove" what they are trying to prove.

Did those researchers begin the search for sources, when they were equipped with the relevant subject and/or issue, while trying to locate the "proof" of the existence of that relevant subject.

Admittedly, it is known that this is generally the accepted method in science to locate from the data the proof to confirm and/or refute the issue at hand.

The question is whether this is also the correct way to "prove" any theological concept. Is it that in the case of theological questions, one should act in a completely different way. Instead of trying to confirm the claim of some group that is trying to "prove" its theological "rightness", one should simply see the things that stem from the relevant source.

There will be those who will say that these two ways are completely identical. Because there is no problem in "extracting" from any source what that source presents. There is no fear of bias and/or other problems when one practices this way.

Despite this, the question must be asked whether we find in the Scriptures what is implied by them, for example in the issue of the "Messiah" as expressed, for example, in Rabbinic Judaism and Christian theology, and/or

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did they come to the Bible with the idea of such a "Messiah" and search the Bible for what could "fit" their concept?

Since the concept of the "Messiah" is, as stated, a concept proposed by the Pharisees, therefore, in order to answer this issue, it is necessary to see the method in which the Pharisees, the spiritual fathers of Rabbinic Judaism, referred to the various sources at their disposal.

First, it should be noted again that everything we know about the Pharisees comes exclusively from their writings. Thus, we do not have many independent sources that present the theology and/or the hierarchy and the entire organizational structure of this group.

Furthermore, in the process of searching for the meaning of the term "Messiah", we must reject in advance both what is written in the Mishnah and what is proposed in the Talmud, since in order to accept the things in these sources, one must first accept the theological conception of the Pharisees.

Since it is not possible to accept what is debatable, this will not advance the issue and will further tilt things towards the meaninglessness that was supposed to stand the test in the first place.

In light of the above, the examination of the term "Messiah" from the Bible will be subject to the concept of rational interpretation that the Bible itself presents. Thus, although the criteria of textual analysis may seem

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logical, in the end things go wrong and the obvious conclusion becomes different from what the text is trying to offer.

Thus, the need arises to analyze things solely in accordance with the established criteria that allow for tracking, reconstruction and repetition. This without losing the meaning of things, as the text intends to present them.

In order to try to point out why the interpretation of Rabbinic Judaism, following the path of the Pharisees, cannot explain what needs explanation in the Bible, we will offer here a controversy that shows how the instructions that are binding on believers in Rabbinic Judaism to this day were received.

In fact, from a controversy about the "Achnai's Furnace", offered in the Babylonian Talmud, we can learn how the rabbinical laws were determined. In fact, this controversy indicates that the laws are determined according to the majority and not according to logic and/or according to any rational method that allows for an interpretation per se, which can be reconstructed, confirmed and/or refuted.

In fact, this story demonstrates a number of methods, such as the use of a natural person, and presents the method of accepting laws based on majority and not on any scientific rationale [64]).

64 In the story of a dispute between Rabbi Eliezer and the sages, it is written that all the answers to convince rabbis who disagreed with him were presented by Rabbi Elazar. Nevertheless, the sages insisted on not accepting his opinion. All the "miracles" that Rabbi Eliezer supposedly performed did not convince the rabbis of his righteousness. Every supernatural proof he presented was not accepted and did not convince the rabbis that he was right. At the end, a voice comes from heaven claiming that the law is like Rabbi Eliezer's, and yet it is claimed that heaven cannot establish laws. Tractate

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It is conceivable that if Rabbinic Judaism had used any scientific logic in its interpretation, certain laws would have appeared differently and/or not been accepted at all.

However, every beginning student in the field of biblical interpretation is familiar with the subject of the P.R.D.S the Rabbinic method of interpretation [65]).

The problem with the P.R.D.S method is the maneuverability and fluidity that the interpreter has when he encounters criticism that does not fit his perception. When a particular interpretation is not based on a logical connection, and/or on a legal connection and/or on the connection to the subject of the relevant chapter in the Bible, this interpretation, from the School of Rabbinic Judaism, cannot be "useful."

As mentioned, the most interesting and striking thing is that before the end of the Second Temple period, there was never any talk among the Jewish people about the "Messiah." According to Rabbinic Judaism, it is about a person who will come and save the people from the suffering they are going through under Roman rule.

The concept of the "Messiah" becomes real only when the rabbis began to preach about that "miraculous creature" who will save the people. In order to "prove" their words, the rabbis "adopt" parts of the Bible, which speak

Bava Metzia 92b is taken from the Sefaria website https://www.sefaria.org/texts

65 P Pesht - is the simple interpretation of the Torah. R Remez - refers to the various hints contained in the Torah. D Deresh - is the revelation of the deeper meaning of the verse and S Sud - The secret is the esoteric and mystical part of the Torah.

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of a future appearance of a king from the house of David who will reign under his father David forever.

These verses, which were interpreted mystically, while "adapting" what is written in the Hebrew Bible to their needs, help Rabbinic Judaism develop the concept of the "Messiah" which leads, after the "liberation" of the people from the burden of the troubles that befell them, to a period known as the "Days of the Messiah."

When, ostensibly, the concept of the future Redeemer, accompanied by another myth of the "resurrection of the dead," creates a kind of illusion of a special place where special people reside after death, for their "awakening" and "resurrection" anew.

Before we begin to examine the relevance of the connection between the biblical source and the invention of the "Messiah," we must first answer the most important question on this subject. In any possible scenario, it is impossible to ignore the special status of the priests in the entire spiritual narrative of the Israelites.

The Bible often presents the choice that God makes when He places the status of the priests as the most important status in the entire relationship between God and the believer. The priest constitutes an important link in the entire process of theological identification of the believer.

Beyond that, even Rabbinic Judaism does not dare to oppose this status. As part of the ritual of Rabbinic Judaism, the reading of the Torah, the

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priest receives the honor of being first, followed by the Levite and finally all the rest of the Israelites. Thus, even Rabbinic Judaism cannot ignore the special status of the priests.

Since this is the case, the question arises, why do the priests, to be precise, we are talking about the priests who served in the Temple, not accept either the subject of the "Messiah" or the concept of the "resurrection of the dead" [66]).

However, the Pharisees, the fathers of Rabbinic Judaism, tried to disguise the fact that the priests who knew the Torah of Moses, were aware of the entire Bible, contradicted the Pharisees' concept of the subject of the "Messiah" and the "resurrection of the dead". They did this by referring to them not as knowledgeable priests, but as "Sadducees", a term that becomes derogatory in rabbinic literature [67]).

In Genesis 49:8-12, Jacob blesses his fourth son, Judah, the founding father of the Jews named after him. Jacob's blessing consists of two hundred and fifty words, with the average being 22.7 words for a son. The range of words ranges from a maximum of 60 words for Joseph, to 6 words for Naphtali [68]).

66 The priests who remained after the destruction of the Temple were not the same priests who served in the Temple, most of whom were presumably killed with the destruction of the Temple. Therefore, the priests who remained after the destruction must have lost the information that was part of the priests who served in the Temple and they took on the burden of Rabbinic Judaism.

67 There is no writing today that originates from the priests who served in the Temple. All writings come from within the Pharisee camp, where we learn that the Sadducees opposed the concept of "the Messiah" and the "resurrection of the dead."

68 In the number of words that each son receives, all the words that make up the relevant blessing were physically counted. It was found that Reuben receives 22 words, Shimon and Levi together receive 32 million, meaning 16 words each, Judah 55 words, Zebulun 10 words, Issachar 20 words, Dan 23 words, Gad 13 words, Naphtali 6 words, Joseph 60 words and Benjamin only 9 words. A total of 250

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As mentioned, Joseph was Jacob's favorite son, and he receives sixty words of blessing. After him, Judah receives only 55 words of blessing. Thus, subtracting Joseph and Judah, the average words received by the brothers will be 12.3 words, which makes Judah's blessing unique.

Jacob's blessing to Judah is mentioned because the common perception among Rabbinic Judaism, a perception that also extends to Christianity, is expressed in verse 10 of chapter 40. The verse presents the phrase "a "שבט" tribe shall not depart from Judah." All commentators have translated the term "שבט" tribe, as Rabbinic Judaism demanded, a scepter.

This is in order to advance the latter, which is God's promise to King David that his descendants would reign over Israel forever. Which advances the theme of "Messiah the son of David," as a future motif of "the redemption of Israel" and in Christianity, "the redemption of the world."

However, the term scepter is not mentioned here, and this is an interpretation that can be called somewhat "wild."

As is known, Hebrew, as well as other languages, uses the same terms to sometimes express different things. In this case, too, the term "tribe" has several meanings that only the context of the sentence can guide to the correct meaning. For example, the term staff can be a walking stick, as in the case of Moses using his walking stick to "impress" Pharaoh and turn him into a dragon [69]).

words in Gematria Ran, meaning joy!

69 Book of Exodus, Chapter 7, Verse 10

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As stated, Moses uses a stick (staff) in his hand to perform all kinds of actions, so from the context of the sentence it is clear that it is only a walking stick.

In the book of Exodus, chapter 31, verse 2, God commands Moses to call Bezalel son of Uri "of the tribe of Judah." That is, belonging to the tribe of Judah.

Hence, the use of the term "staff" is not a walking stick, but a cultural connotation, which actually stems from chapter 38 of the book of Genesis, when Tamar, pregnant, points out her condition, which is a result of her connection with the bearer of the staff, that is, the walking stick of Judah, who thought her a prostitute, and gave her as a deposit until he brought her payment for the service she had done for him [70]).

From here, it is clear that a certain term has a literal meaning, which over time becomes a cultural variable, which sometimes defines other things. In his case, a walking stick that becomes a symbol that defines a term that has nothing to do with a walking stick, but with a social organization, such as a tribe.

Hence, any interpretation that is proposed for verse 10 in chapter 40 of the Book of Genesis cannot refer to the term tribe as a scepter, but rather in its usual meaning. That is, a tribe, defined in the Hebrew Language Academy as a group of families belonging to one ancestor [71]).

70 Genesis Chapter 38 Verse 18

71 Hebrew Language Academy, term tribe, https://hebrew-academy.org.il/?s=%D7%A9%D7%91%D7%98#gsc.tab=0&gsc.q

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Hence, Jacob's blessing to his son Judah, says that the tribe of Judah will always exist, a fact that is known to everyone to this day. Because the Jews, at least in light of their name, belong to the tribe of Judah. Which may enhance Jacob's ability to "predict" the future.

The other variable that Rabbinic Judaism, and through it Christianity, "dwells on" is God's alleged "promise" to King David, as it is first expressed in the book of 2 Samuel, chapter 7. God tells Nathan the prophet to tell David that a descendant of David will build God the house of choice.

Beyond that, God promises that He will defeat all of Israel's enemies and that after David's death, his descendants will continue to rule, and that his son will build him the house of choice and God will establish his kingdom forever. In addition, the promise to David is that God's grace will not depart from his sons and in verse 16, it is said that the throne of David will be true "AD-OLAM" in Hebrew, a term composed of two words, "ad" meaning "until" and "olam" meaning "world."

First, we must refer to the term "ad olam", which appears in the Bible one hundred and twelve times. When combined with "brit olam", they appear one hundred and forty-one times. If you look at this term, you immediately see the problematic nature of the concept of Rabbinic Judaism and the concept of Christianity.

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This term is usually used as a general term that means a long time and does not refer specifically to the term “forever and ever” or “everlasting,” which only appears twenty-two times in the entire Bible. The term “forever” means forever, as opposed to "ad olam" which is a figure of speech, more poetic than a determination of time.

We can see this in light of the change that occurs in this “promise” of 2 Samuel 7:16. This “promise,” if anything, is a conditional promise and was given not only to David but even to Jeroboam the son of Nebat, the one who tore the kingdom of Israel into two rival camps that fought each other [72]).

Likewise, in 1 Kings 14:8, it is said that God tore the kingdom from the house of David and gave it to another. In addition, in 2 Kings 24:17, it is written that the king of Babylon dethroned the king from the house of David and made the king’s uncle king in his place, changing his name from Mattaniah to Zedekiah [73]).

These are not the first times that a promise of “forever” ends. We can see, for example, when God says in Deuteronomy 23:4 that an Ammonite or a Moabite will never come into the congregation of the children of

72 1 Kings Chapter 11 Verse 80

73 We do not have a clear idea of which side of King Jehoiachin, this uncle Mataniah comes from, or whether he comes from Jehoiachin's mother's side. We can learn this because King Jehoiachin, along with his mother and all his entourage surrender to the king of Babylon, as written in the book of 2 Kings, chapter 24, verse 12. From this we can assume that the king is close to his mother, who may have been used as a hostage in the court of the king of Babylon, whose goal is to make her brother, Jehoiachin's uncle, reign subject to the interests of Babylon. Otherwise, what is the point of appointing a king without the ability to control him from a distance? This can be assumed because the king of Babylon needs a "whip" to make the king he is in charge of act as the king of Babylon wishes.

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Israel. However, everyone knows that David's great-grandmother was Ruth the Moabite [74]).

In other words, every time the term "forever" appears, it appears first and foremost as a poetic figure of speech and does not present any timetable. Likewise, we have seen that God's "promise" to David ends with destruction at the first time. After the destruction of the Temple, the Kingdom of Judah is no longer ruled by the House of David.

The independent kingdom becomes a kingdom ruled by a priestly family, and after the fall of the Hasmonean kingdom, only the modern State of Israel is not ruled by a king from the House of David.

In fact, the family of King David has ceased to rule over Israel since the return to Zion in 538 BC and to this day, for more than 2,500 years, there has been no descendant of King David ruling over Israel.

In 2 Samuel 12:10, God "promises" David that his descendants will fight and kill each other. As the Bible says, the sword will never depart from the house of David. This "promise" contradicts the previous "promise" that the house of David will reign forever.

In order to be consistent, it is necessary to choose consistently whether the promise to maintain the Davidic kingdom forever is against the

74 Although Rabbinic Judaism knew that there was a significant contradiction here and tried to excuse this contradiction by making a dubious explanation as if the teaching was intended only for men and not for women. But this explanation, of course, cannot be true, since in Hebrew, addressing a mixed audience will always be in the masculine. Beyond that, this explanation creates an even more serious problem for Rabbinic Judaism, since women become exempt from all the commandments that are written in the masculine in the Torah, especially the food commandments of Leviticus Chapter 11, which Rabbinic Judaism does not accept and thereby creates a "double morality."

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contradictory promise that the Davidic kingdom will cease to exist. When the historical evidence suggests that the Davidic kingdom did indeed end and no longer exists.

Therefore, choosing only the "appropriate" "promise" just to establish a narrative that we have already seen that the priests do not see as having a biblical basis, is a method that cannot lead to a serious perception of the whole approach of a future "Messiah" who will come in the end times.

From the Book of Isaiah, chapter 9, verse 6, it appears as if the prophet is speaking of a future kingdom over which David will reign, in righteousness and justice, as a divine command.

In addition, in chapter 34 of Isaiah, especially in verse 17, a future "prophecy" is offered in which the connection between God and the people will supposedly be renewed, while living in security and peace.

The prophet Jeremiah, especially in chapter 17, has another description in which the kingdom, called Jerusalem, will reside securely and kings will sit on David's throne.

Chapter 30 of the Book of Jeremiah even hints in verse 9 about the people's return to their God, which will lead to the renewal of the monarchy of David as their king.

The verse that Rabbinic Judaism claims, and through them Christian theology, presents is found in chapter 33 of the Book of Jeremiah. In verse 15, the prophet claims in the name of God that "in those days and

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at that time," David will grow up a "plant of righteousness" who will "exercise justice and righteousness in the land."

In verse 17 of the same chapter, it is said that God says, "There shall not be cut off from David a man to sit on the throne of the house of Israel."

The prophet Ezekiel, in chapters 34 and 37, also presents the prophecy that in the future there will arise "one shepherd," who will lead the people and "my servant David" will shepherd the people and be to the people as a faithful shepherd [75]).

Similarly, the prophet Hosea, in chapter 3, verse 5, offers the prophecy that the people will dwell securely and David will stand at the head of the people as king. While the prophet Amos, in chapter 9, verse 11, presents the establishment of the fallen "Tabernacle of David."

According to Rabbinic Judaism and through it Christian theology, this is a completely clear prophecy that in the future, a descendant of the house of David will arise who will sit on the throne of his father David, which will renew the monarchy over the house of Israel.

In fact, the contradiction of these prophecies lies within the prophecies themselves. When the alleged argument that it is about the future has no meaning in terms of the passage of time. In other words, the perception of time here is extremely important.

75 The Book of Ezekiel, chapter 34, verse 23 and verse 24, as well as chapter 37, verse 24 and verse 25.

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It should be noted that all of these prophets lived in a very difficult period for the people of Israel. The kingdom is divided when powerful enemies try to destroy the Israeli entity.

In addition, the Assyrian kingdom manages to conquer and exile the northern kingdom and even threatens the kingdom of Judah.

The Babylonian kingdom is growing stronger and military campaigns are being conducted in the Middle East. The kingdom is not being run well or justly and the people are suffering badly in every way.

In this atmosphere, the prophets preached that the problem stems from the very sins of the people. Therefore, if they stop sinning, the situation will improve.

Since the people remembered the glorious period of the kingdom of David, the prophets therefore present the return of the good times as it was during the time of King David. This is actually what the people at that time understood from the words of the prophets.

The prophets are essentially claiming that if we act in accordance with the instructions of the Torah, instructions that were passed on by the priesthood and accepted by the people. The result will be as described in chapter 30 of Deuteronomy.

In contrast to the words of the prophets who tried to return the people to the Torah of Moses, the people decided not to return and lead their lives in a moral manner as the Torah of Moses requires.

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Therefore, the people did not return to the good times of a complete and glorious Israelite kingdom but rather came to destruction and exile.

Therefore, it is not really a vision of the "end of days," but rather an improvement in living conditions already in the period in question. The analogy to the period of David comes as an explanation of how much better the current lives of the Jews would be if they returned to leading their lives in accordance with the instructions of the Law of Moses.

The period of the kingdom of David speaks of political security, military achievements, a strong kingdom that all enemies fear and respect, and economic prosperity and social flourishing.

The use of King David comes to emphasize that the success of his period stems from the fact that King David himself conducted himself in accordance with the Law of Moses.

Unlike King David, his son Solomon violated the instructions of the Torah regarding the behavior of the king. He had many wives and horses, which led the people to economic stress due to the heavy taxes imposed by Solomon.

A situation that leads to the rebellion of Jeroboam son of Nebat, and the tearing apart of the kingdom, as written in the Book of Kings 1, chapter 11, verse 13.

Also, in the same chapter, Chapter 11 of the Book of Kings, the significant difference between David and his sons is presented. Even Solomon, whose

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reign is considered a calm period, leads David's kingdom to significant destruction.

In fact, the people knew that only the period of King David was truly the good period of the people of Israel. Therefore, the prophets claimed that if the people behaved in accordance with the instructions of the Torah, they would enjoy themselves again just as they enjoyed themselves during the time of King David.

Thus, there is no prophecy here about a future king from the house of David supposedly coming to reign over the people. Rather, it is about a period that would be good for the people as it was good for them during the time of King David.

From such a perspective, the priests who were aware of these prophetic words certainly learned that it is not about a future king who will come to redeem the people in a period of "coming," but rather about improving the people's current lives if they will only re-adopt the Torah's instructions.

In addition, what good would it do a person who is suffering at this moment if, in order to comfort and encourage him, they were told that in the future, at an unseen time, his situation would improve. What is the point of such comfort? Will it help him overcome the current difficulties he has?

Obviously not, no person who is currently experiencing various kinds of difficulties will be able to be encouraged and come to his senses if he is

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told that in about six hundred years, the time when, according to Christian theology, Jesus appeared, his situation will improve.

It makes no sense to deduce from all these prophecies that it is about a "coming" special king who will redeem the people and all the variables that Rabbinic Judaism and through Christian theology have loaded on a "Messiah" who will redeem the people.

In addition to the above, and knowing at least chronologically that these prophecies were spoken about six hundred years before a period when the Roman governors in Judea were oppressing its inhabitants, why, at the time these prophecies were spoken, did the Jews still not mention that "miraculous Messiah" who would save them from their fate?

Why was it necessary to wait about six hundred years after these prophecies were given, in order to "understand" that this was about that "miraculous Messiah" who would come to save the people from the burden of oppression and the burden of the occupation that oppresses them?

From this the conclusion should be absolutely clear, all this use of the "miraculous Messiah" came to serve the domineering narrative of Rabbinic Judaism which sought to be a ruling alternative to the priestly class which they hated.

Therefore, they invented both the theme of the "end of days" and the theme of the "miraculous Messianic King" to strengthen their grip on the management of the people. This is in contrast to the Torah of Moses and

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in contrast to even those prophecies which they allegedly use to "prove" their words.

This is not the first time that the interpretation of Rabbinic Judaism has failed in "understanding the text." Perhaps this is not a problem of "understanding the text," but rather a deliberate interpretation out of a desire to direct believers to a different path than the Bible seeks to set. Especially in light of the fact that the Torah itself claims that there is no need for interpretation to carry out the laws of the Torah [76]).

The cultivation of the "Messiah" myth inevitably leads to the Great Revolt, which ends with the destruction of the Second Temple. The "Bar Kochba" rebellion is intensified when Rabbi Akiva claims that Bar Kochba is the "Messiah" who will free the Jews from the yoke of the Romans. In this rebellion, Jerusalem is destroyed, more than half of the inhabitants of Judea are killed and the rest are deported, the Romans change the name of the place from Judea to Palestine, a name that is recycled in the New Testament and to this day constitutes one of the world's most difficult problems.

This myth does not only affect the Jews, the Christian theological concept feeds on it and even elevates it to a divine level. To this day, this myth affects the world, when no one bothers to check again whether this issue is even anchored in the Hebrew Bible.

76 Deuteronomy chapter 30, verse 14.

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## 7. The Christian "Messiah"

Hanukkah is supposed to be the most important holiday for Christians, just as it becomes important for emphasizing the dominance of Rabbinic Judaism. As we have seen, before the Hasmonean period, no source mentions the subject of the "Messiah." Thus, even the judges who actually saved the people from all kinds of calamities were never called "Messiah."

The term "Messiah" appears in the Bible thirty-eight times. The term is always presented in the sense of one chosen for the priesthood. The choice for the priesthood is made by anointing with oil.

In the book of Samuel, which is artificially divided into two parts, the term appears seventeen times. All the times the term appears refers to the kings who began to act during the time of Samuel, King Saul and King David [77]).

As already stated in the previous chapter, at the beginning of the rule of the Roman governors over Judea, a rule characterized by many hardships endured by its Jewish residents, the spiritual fathers of Rabbinic Judaism, the Pharisees, began to spread the idea of a mythological hero, the "Messiah," who would redeem the people from Roman slavery.

Therefore, if the Hasmonean revolt had failed and an independent Hasmonean state had not emerged, Judah would have become, like the

77 The term appears four times in the book of Leviticus in connection with a priest, ten times in the book of Psalms, once in the book of Isaiah when it refers to Cyrus, once in the book of Habakkuk, and once in the book of Lamentations. Three more times in the book of Daniel, and finally in the book of Chronicles the term appears twice more.

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other surrounding nations, Hellenistic. Thus, the entire concept of the "Messiah" would not have occurred. In this view, if Judah had become Hellenistic, there would not have emerged a man as Christianity believes a "Messiah" who came to redeem the world.

Liberation from the Greek yoke, in fact, leads to the establishment of an independent kingdom led by the Hasmoneans. However, with the organization of the Pharisees, the spiritual fathers of Rabbinic Judaism, this kingdom was perceived as illegitimate.

As mentioned above, as political opponents of the priestly class, which in the Hasmonean state held both political and spiritual leadership, the Pharisees, the spiritual fathers of Rabbinic Judaism, perceived the Hasmonean kingdom as illegitimate and preached a different government, a government that would come from the "House of David" and not from among the priestly class.

This is because such a kingdom, headed by a priestly family, does not conform to what the Pharisee leaders perceived as fitting the description of the "Messiah." The references presented by those Pharisees, who invented the concept of "Messiah King" who would come to redeem the people, did not, as mentioned, fit the concept of a kingdom ruled by a king who "belonged" to the right family.

The term "Messiah" refers to the term appointed, as if a person was appointed to a specific position. This is in the meaning of the term

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"Messiah" itself, which speaks of a person who is anointed with the special anointing oil [78]).

Which creates the reason for the position to which he is chosen. While the biblical term speaks idiomatic in the meaning of an appointment to any position. For example, in the book of Leviticus, chapter 7, verse 33, it is said "This is the anointing of Aaron and the anointing of his sons", meaning an appointment that God appointed them as responsible for the worship of God.

When even in a certain case the use of this term is done without the help of God at all and presents an anointing with oil. Likewise, the term is used, for example, in the lament of David in the book of Samuel, chapter 1, verse 21, where it speaks of a shield that is anointed with oil in order to deflect the enemy's arrows fired at the warrior holding the shield, as well as in the book of Isaiah, chapter 21, verse 5.

However, the meaning of the term "Messiah" in Rabbinic Judaism and/or Christian theology does not at all fit the biblical term. Both the theology of Rabbinic Judaism and theology In Christianity, we speak of someone who appears in a "miraculous" way, protecting and saving the people [79]).

78 Exodus Chapter 25 Verse 6 and also Exodus Chapter 29 Verse 7 and Exodus Chapter 30 Verse 25

79 From the perspective of Rabbinic Judaism, for example, "Messiah" becomes the central figure in God's mission, considered the future redeemer of the people of Israel, opening the Messianic era and ultimately bringing about world peace. Jewish sources throughout the ages debate the nature of the days of the Messiah and the role that faith in the Messiah should play. All sources share the expectation of the Messiah and redemption that has accompanied the Jewish people for many generations and is mentioned many times in prayer and in other sources. In the Bible, the word Messiah is used to refer to kings or high priests, chosen by God and anointed with oil. From the bar on the Sefaria website https://www.sefaria.org.il/search?q=%D7%9E %D7%A9%D7%99%D7%97&tab=text&tpathFilters=Tanakh&tvar=1&tsort=chronological&svar=1 &ssort=relevance

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Even in Christian theology, it begins with the meaning of a redeemed man, like "the Messiah" in the theology of Rabbinic Judaism. This is because Christian theology had to "connect" to the meaning of the term as it was invented by the Pharisees. Especially in light of the fact that the first Christians belonged, at least according to what is written in the Book of Matthew, to the Pharisee camp [80]).

As we have seen before, the term Pharisee, as well as the term "Rabbi", appear in the New Testament. It should be noted that the believers who believed in Jesus were the ones who called him "Rabbi" while the other rabbis, who were certainly around, were presumably called "Pharisees" and not rabbis. [81]).

From the New Testament, we can learn, for example, that the believers of Jesus saw the Pharisees as rivals, more than they saw the class of priests, called by the Pharisees "Sadducees", as rivals to their belief in the "Messiah" and the "resurrection of the dead".

It must be assumed that the Pharisees used the term "Sadducees", apparently in order to "blur" the connection of the priests to the Law of Moses, and to position them as opponents of it. In this way, apparently,

80 In the book of Matthew, chapter 23, verse 2, the writer presents the Pharisees as having the ability to explain the Law of Moses, which shows that they have the authority to teach, but since they are hypocrites, the writer warns not to do as they do. From /version/the Bible/the-New-Covenant-in-Modern-Hebrew https://www.bibliatodo.com/he/

81 It should be clarified below that since Jesus' movement was a competing movement with the Pharisees, it must be assumed that a struggle took place between them, as we see to this day, for example, in the power struggles that exist between the various rabbinical "courts" of the "Haredi" public. Therefore, it must be assumed that all negative references, including the accusation of Jesus of heresy and betrayal, were brought to the door of the Pharisees, and hence it can be assumed that the negative presentation of the Pharisees led to their being blamed for all the hardships that Jesus and his graces went through.

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the Pharisees were able to "receive" "legitimization" from the people instead of condemnation for opposing the priests, who were perceived by the people as messengers of God and served as the spiritual leaders of the people.

In the New Testament, for example, we find initial echoes, even before the publication of the Mishnah, of customs that the Pharisees used to do. Such as, for example, the blessings they blessed for everything, whether it was necessary or not.

The Book of Matthew In the New Testament, there is a fundamental debate between the disciples of Jesus and the Pharisees. For example, Chapter 6 of the Gospel of Matthew presents various events in which the Pharisees, who are called hypocrites in the New Testament, engage in all sorts of activities aimed at displaying their piety and uniqueness as believers [82]).

From there, one can see a number of laws that stand out between the pages of the debate. For example, the area of the Sabbath, blessings, washing of hands, tefillin, and more, which, as stated, constitute a source of debate between the parties. Based on the accepted assessment of the time when the Book of Matthew was written, it can be estimated that such instructions existed as early as the beginning of the first century [83]).

82 From the New Testament, new translation https://www.kirjasilta.net/hadash/

83 Since it is generally assumed that the Book of Matthew is the last book written in the New Testament, the Gospel of John was written around 100 AD. The Books of Matthew and Luke were written around 80 AD. Thus, Matthew was probably written after the destruction of the Second Temple https://www.ministryvoice.com/iw/understanding-the-new-testament-published-when-was-it-written/date-

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Since the earliest roots of Christianity lie precisely in Rabbinic Judaism, while adopting the ways of the Pharisees, the first Christians, at least according to what is implied in the book of Acts, saw themselves as Jews who believed that Jesus was the intended "Messiah" [84]).

This concept of "Messiah" is conveyed at least in the light of what is written in the New Testament by Paul, who is Paul of Tarsus who began to preach the "gospel" to the Gentiles who lived in the region of Asia Minor. All of his activity, along with the detail of Christian theology, is done by Paul and presented in the New Testament in all the letters that Paul sends to the various churches.

The scene is short of presenting all the developments, the theological debates, and the struggle that took place between the Jerusalem Church, which included the original disciples of Jesus, and Paul, who ultimately wins and establishes Christian doctrine, as it began to spread in the ancient world.

Here, it is necessary to clarify matters and present the theological change that Paul introduced into the concept of the "Messiah" of the Pharisees and Rabbinic Judaism. While according to the theological concept of Rabbinic Judaism, the "Messiah" came to redeem the people of Israel. A

84 For example, in Acts 6, the Greek-speaking Jews complain against the Hebrew-speaking Jews, showing that all of Jesus' disciples were primarily Jews (Acts 6:1). Also, in Acts 21:20, it is explicitly stated that all of the disciples who met were Jewish believers and zealous for the Torah. Also, in a meeting held after Jesus' death, James, the brother of Jesus, and Peter requested that all Gentiles who joined be circumcised. Finally, it was agreed that they would join and over time learn the laws of the Torah and then be full members of the group (Acts 1:13-17). From /Version/The Bible/The New Covenant in Modern Hebrew https://www.bibliatodo.com/he/

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very important variable in light of the fact that the goal of Rabbinic Judaism was to shift Jewish public opinion in its favor.

That is, by inventing the figure of the "Messiah", the leaders of Rabbinic Judaism were able to lead the Jewish believers from supporting the concept of the priests who opposed the figure of the "Messiah", to supporting Rabbinic Judaism, which gives believers "hope" during the difficult period of the Roman occupation.

Since the result of Jesus' mission is that he is executed by crucifixion, his "role" as the savior of the Jewish people from the Roman occupation completely failed. Hence, Jesus' disciples who remained after his death could not make use of this variable. They had to invent a "new role" for Jesus.

Furthermore, the "new role" had to incorporate the fact that he died by crucifixion, as the other rebels in Rome had died. In other words, the entire role that Jesus played before his execution could not be used after his death. Thus, despite the desire to use Jesus as the savior of the Jews, the Roman occupation continued and this mission completely failed.

A dead "Messiah" who could not even "save" the Jews, did not sound like a "hero" to be considered or even seen as a "hero" at all. Therefore, the role that the Jews "assigned" to the "Messiah" no longer met the needs of the believers. When even among the Jewish believers themselves, the dead "Messiah" became "problematic".

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As happens in the aftermath of such a colossal disappointment, the community of believers who follow that leader divides into two camps. On the one hand, those who are disappointed and leave the group, and here it is possible that the disappointment leads to skepticism and even despair that may take a physical toll [85]).

On the other hand, a group is formed that rejects reality. This group, unwilling to accept the fact that the "Messiah" on whom so many hopes were pinned, passes from the world like "the fart or belch of a drunkard." This group of reality deniers tries to "explain" and "excuse" and even claim, like, for example, those believers of Shabtai Zvi, that this process of the death of the "Messiah" is necessary and is part of a larger "plan" than that leader intended at the beginning of his career [86]).

Here, the disappointed ones who do not accept reality had to present the "grand plan." This, while incorporating "mystical" elements that would enhance the actions that the "grand plan" aims for.

Since the "local plan" that the Jewish believers intended is no longer relevant, and here appears the "greater plan". So instead of just saving the Jews from the Roman yoke, the "Messiah" will save the whole world from "original sin".

85 Davidson Institute, Why Does Disappointment Hurt? https://davidson.org.il/read-experience/askexper7 Hebrew

86 See, for example, Eli Eshed, "The Messiah of Izmir," on the "Haayal HaKora" website, Part I, Part II, http://www.haayal.co.il/story_1531

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Now, after the "goal" has been set, it must be "proved". Just as Rabbinic Judaism "proved" by manipulating the Hebrew Bible, so too those disappointed by the death of Jesus the "Messiah" acted and "proved" from the Hebrew Bible his new mission.

All, the surrounding elements, must be empowered, "mystical" and connected with the divinity. So what inspires this more than the Hebrew Bible? Therefore, it was possible to adopt the stories of the Hebrew Bible, in order to enhance the image of the "dead Messiah". Who instead of disappointing becomes the ultimate hero.

To this end, they adopt the figure of Moses as a national hero who speaks directly to God. The figure of Elijah the prophet as one who never dies and ascends in a storm to heaven. To them they weave other figures of prophets, transforming this "dead Messiah" who failed in his role as savior of the Jews into the "living Messiah," the Son of God who died to save the world.

At this point, a serious conflict arises with the Jews who believe in "the Messiah." How does a "Messiah," a "local hero" who came to save only the Jews, become an "international hero" who came to save humanity? For Jewish believers, this is seen as "heresy" as an act that should not be done. Did the Jewish "Messiah" also come to save the Romans, whom they hate?

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The rift between the groups deepens until it turns into real hatred. Each side accuses the other of heresy and distortion of reality. Each side presents "proof" for its arguments. The non-Jewish side went further when it began preaching to an international audience with the intention of increasing the number of non-Jews and thus reducing their weight in the movement.

Increasing the number of non-Jews shifts the group's organizational culture away from Jewish culture and makes the group non-Jewish in nature. Which even helps her to blame the Jews for all the group's ills, which ultimately leads to the well-known historical sequence of Christian-Jewish relations.

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## 8. The Roman "Messiah"

The basic premise was that the role that the "Messiah" was to fulfill was liberation from the Roman yoke. When the period of the Roman governors' rule over Judea is considered a difficult period of persecution, high taxation, and great economic hardship [87]).

The very need for a redeemer is a consequence of the general situation of the inhabitants of Judea. After all, the inhabitants of Judea did not "seek" a redeemer or "Messiah" during the period of the Hasmonean kingdom. However, they began to rebel, and in light of the testimonies of Josephus, many of the rebels found themselves crucified by order of the Roman government [88]).

From the above, it appears that the relationship between the Jews and the Romans was not "easy going", to put it mildly. Rather, it must be assumed that these were tense relations accompanied by acts of hostility and retaliation, as can be inferred from relations that might arise between a conqueror and a conquered people.

Despite the situation presented above, anyone who reads the New Testament does not get a “negative” impression of the Romans. The term “Roman” and/or “Romans” appears forty-six times in the New Testament.

87 Uriel Rappaport, Judah and Rome: From the Hasmonean Dynasty to Rabbi Yehuda the Patriarch, 2nd ed., Ramat Aviv, Tel Aviv: The Open University, 1998-1999 Hebrew

88 Josephus, The Antiquities of the Jews https://books.google.co.il/books?id=FjIf905MwTQC&printsec=frontcover&redir_esc=y#v=onepage&q&f=false Hebrew

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In examining the New Testament verses in which the term Roman and/or Romans is mentioned, these terms are presented only objectively. They are mentioned mainly as performing their function and there is not a single negative mention of these terms in the entire New Testament.

As mentioned, usually the mention of the term "Roman" comes "naturally" as part of the Romans' role in maintaining the governmental order in Judea, and even in the case of the Roman procurator Pontius Pilate and his wife, they are presented in a very positive light, and the procurator in the book of Matthew even washes his hands, as if to say that he is clean of shedding the blood of Jesus [89]).

Similarly, it is the Roman soldiers who notice the divinity of Jesus and not the Jews who were supposed to recognize the "Messiah" who came to save them [90]). In fact, in general, it can be said that the Romans are presented in a very positive light throughout the New Testament.

If the Romans were the reason for using the "Messiah", then the Romans would be seen in a negative light, the evil factor leading the oppression of the Jews. The question arises as to why the Romans are seen in the New Testament in a positive light?

Furthermore, assuming that the books of the New Testament were written by Jesus' disciples who were known to be Jews, why are the Jews always

89 Book of Matthew Chapter 27:13 https://www.kirjasilta.net/hadash/Mat_ln.27.html
90 Book of Matthew Chapter 27:54 https://www.kirjasilta.net/hadash/Mat_ln.27.html

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seen in a negative light while the Romans, who were supposed to be the "bad guys" in the story, are seen in a positive light?

In 2005, writer Joseph Atwill claims that the New Testament gospels were written by a group of people related to the Flavian family of Roman emperors: Vespasian, Titus, and Domitian. The authors were mainly Flavius Josephus, Bernice and Tiberius Julius Alexander [91]).

When the argument for writing the book was to prevent the spread of the Jewish idea of a warrior-savior "Messiah", an idea that could endanger Roman rule in other provinces as well.

The counter-argument of the critics, presents that there was supposedly a historical person named Jesus who serves as the central figure in Christian theology. Therefore, the concept of a myth is not consistent with this historical person.

Thus, if the goal of the writers of the gospels on behalf of the Romans was to prevent a rebellion in the empire, the physical existence of a rebel named Jesus would not have helped calm the spirits in those Roman colonies that might rebel.

This is not the place to argue whether Christianity was invented by the Romans or not, but rather the goal is to present the use of "Messiah" as an element that could explain a political system and/or a political struggle that requires a certain decision.

91 Atwill, Joseph (2011). Caesar's Messiah: The Roman Conspiracy to Invent Jesus: Flavian Signature Edition

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We see this when the Pharisees The term "Messiah" was coined and used to attack the ruling class of the time, the priests. Also, the change of direction made by the Christians, again using "Messiah", to control the Messianic Jews. In addition, the perception that there is at least a circumstantial possibility of seeing the use of "Messiah" being by the Roman rulers.

Atwill's circumstantial arguments are that the New Testament books were written in Greek and are biased in favor of the Romans, in addition to the fact that the spiritual center of the Christian religion would be in Jerusalem, it is actually in Rome.

When Atwill's main argument is that the findings that are discovered about the early periods of Christianity do not stand up to more rigorous tests of the data. Especially when Christianity was used mainly as a political tool to control the masses.

Some researchers even doubt the physical existence of Jesus as the New Testament presents him. True, there are mentions of the name Jesus in all kinds of Jewish sources, but it is a common Jewish name, Joshua or Yoshua, so there is no doubt that there will be people with this name, the question is, was there a person who led a messianic movement?

The presentation of the figure of Jesus in the New Testament is, as stated, a combination of many figures from biblical theology. Figures such as Moses ben Amram, Elijah, King David, and other local leaders who

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presented themselves as "Messiahs" were combined with their characteristics and variables that characterized them, to create a person like Jesus mentioned in the New Testament [92]).

The author argues that while the figures in the Dead Sea Scrolls, the authentic source of the period in which Jesus is supposed to have lived and preached, are militant figures who sought to expel the Roman occupier from the land of Judea. These figures saw themselves as continuing the work of Judah Maccabee and aspired to political and religious independence in the Land of Israel.

In contrast to these militant figures, the figure of Jesus throughout the New Testament is that of a pacifist, who does not stir up strife and seek war. Rather, he claims to love his enemy and turn the other cheek [93]).

The historical background of the period presents the Great Revolt that began in 66 AD and continued until 70 AD, when the revolt was suppressed with the destruction of Jerusalem and the destruction of the Temple and the murder of all the priests who served in the Temple.

Vespasian was called from Rome to suppress the Great Revolt, and he was called to Rome in the middle of the fighting to be appointed emperor who died in Rome. Vespasian appointed his son Titus to continue suppressing the revolt in Judea.

92 CAESAR'S MESSIAH: The Roman Conspiracy to Invent Jesus - https://www.youtube.com/watch?v=zmEScIUcvz0

93 Book of Matthew Chapter 5:45 Book of Luke Chapter 6:29 https://www.kirjasilta.net/hadash

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The Roman representative in Judea, sat in the fortress of Hakra, which controlled everything that happened on the Temple Mount. It was known that the most sensitive times for Jewish rebellion were during Shavuot, Passover, and the Feast of Tabernacles. During this period, all Jews make a pilgrimage to Jerusalem and visit the Temple.

This suggests that the Roman government was very concerned about all kinds of provocateurs who could incite the people to riots. The communication system between the Roman rulers and the people went only through the priests. Since the priests were responsible for the welfare of the people, they were also loyal to the people accepting Roman authority, which would help maintain peace in the kingdom.

Any organization could be perceived as threatening and could cause the Roman governor to take steps that could even lead to resentment among the residents, and the situation could immediately deteriorate into complete chaos. Therefore, the governor was required to be judicious in any response to any provocation that came from the Jews who did not accept the Roman occupation.

Therefore, in addition to the cruelty of the Roman government and the heavy economic burden imposed on the people, among other things, there was also the conflict that existed between the Sadducees, that is, the priests who were the ruling class in the spiritual life of the people, and the

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Pharisees, those people who sought to control the spiritual narrative of the people.

Josephus refers to the three groups that were in the people — with the large group, the majority of the common people, not belonging to any of these groups.

The Pharisees who sought to impose on the Jews the instructions of the religion as they invented them. The Sadducees who were the priests with the true mandate with the correct interpretation of the commandments as passed on from Moses to Aaron and through him to all his descendants. The last group was also negligible, they were the Essenes who also interpreted Judaism according to their own way, which resembled even less the original religion of Moses [94]).

In fact, from these things it actually emerges that the people were divided mainly in their leadership when each group, especially the Pharisees, sought to control the people and, as stated, impose the law that they invented from their independent interpretation of the religion of Moses.

The people were torn between the groups and therefore, in principle, it was the people who paid the price of this competition between the Pharisees and the others. Since the priests, i.e. the Sadducees, disappeared from the scene following their murder by the Romans, the Pharisees took over the spiritual narrative of the people and wrote history accordingly.

94 David Flusser, The Judean Desert Sect and the Isis, Ministry of Defense Publishing House, 1985. Hebrew

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In fact, the Romans had no problem controlling Judea; the division within the people, a division created as a result of the power struggle between the Pharisees and the priests, is what causes Roman rule in the style of "divide and rule."

In fact, what leads to the rebellion is precisely the Pharisee perception of a "Messiah" who could free the Roman yoke. A narrative that must be fostered by the Pharisees, out of a desire to repeat the "achievements" of the Hasmoneans who freed Judea from the Greek yoke.

We can see this again in the great encouragement that Bar Kochba receives from the Pharisee leader Akiva, who even calls Bar Kochba "Messiah."

As a result of the "competition" that arose among Jewish leaders, groups began to multiply that sought to rebel against Rome and thus receive the "honor" of having freed the people from the yoke of Rome.

Apparently, among the other groups that organized in Judea, there was a group of Jews from Galilee, who were led by Jesus of Nazareth. However, the fate of that leader was Similar to the fate of the other leaders who tried to rebel against Rome, they were crucified and died on the cross.

From this it can be assumed that both the term "Messiah", and the sequence of events such as the alleged presentation of Jesus' trial, may have occurred because the priestly class wanted to keep the peace and therefore apparently wanted to "deal with" the rebels themselves without

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involving the Romans. It can also be assumed that this was not the first time that an alleged priestly trial tried to motivate and thereby actually save that rebel from crucifixion by the Romans.

At this point, one must see all the pagan variables that are offered in the New Testament and ask how it is possible for observant Jews to believe in all kinds of pagan myths as they appear in the New Testament gospel stories?

Tuvia Singer, an apologetic YouTuber, for example, presents all the inconsistencies that exist between the various gospel stories [95]).

According to Singer, the author of the Gospel of Matthew, through the "biblical errors" he made in the gospel story, "destroyed" the Jews from Christianity and did not bring them closer. The quotes from the Hebrew Bible actually led to a lack of confidence among those knowledgeable in the Bible [96]).

Beyond that, myths such as the "virgin birth" of Jesus and the miraculous birth of the "union" between God "through" the Holy Spirit and a woman of flesh and blood, to give birth to a "miraculous" and special person like Jesus, have been mentioned more than once [97]).

95 Tovia Singer Let's Get Biblical Audio Series https://outreachjudaism.org/lets-get-biblical-audio-series

96 For example, the story of the murder of all the babies in Bethlehem comes to "justify" the verse from the Book of Jeremiah, chapter 3, verse 14 - which claims that Rachel, who is known to be buried on the way to Bethlehem, weeps for her children; or the descent into Egypt of Jesus and his family, comes to actually "justify" verse 1 in the Book of Hosea, chapter 11.

97 Tovia Singer Let's Get Biblical Audio Series https://outreachjudaism.org/lets-get-biblical-audio-series/

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Practically, in no book of the New Testament, except for the writings of Paul, who did not know Jesus at all, is there any such mention that the author of the book and/or the scroll is the one whose name appears in the title of the book.

Also, all the books were written in the third person and not in the first person. In fact, in the Gospel of Matthew, it is not written that it was Matthias the son of Levi the Chaldean who wrote the Gospel of Matthew, or that Simon the son of Jonah, who is Peter, who wrote the Book of Peter, etc. [98]).

From this, it can be assumed that in order to distinguish between the rebellious Jews and the believers "in the Messiah" who did not rebel, it was necessary to present the Romans in a positive light. On the other hand, since there were certain facts, it was necessary to blame some side. Therefore, the weak side in this case, the Jew, was blamed for the entire tragedy that occurred.

On the other hand, it can be seen that in order to prevent further rebellions throughout the Roman Empire, a narrative of a "Messiah" was invented who saves the world from "original sin". A pacifist who does not advocate violence and treats the Roman government with understanding, and sees Rome as a liberating, progressive and positive force that contributes to the people.

98 Ibid:Ibid

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## 9. Mahdi the Muslim "Messiah"

One of the existing hypotheses regarding the origins of Islam refers to Muhammad's first wife, Khadija, who is referred to in Islam as a believer. In light of the existing historical sources, Khadija's brother was a Christian priest. Hence, the hypothesis attributes agnostic Christianity as a possible source for Islam [99]).

The references for this hypothesis are based on the Islamic perception of Christianity. For example, Islam presents Jesus as Esau and not as his Hebrew name, Joshua. This is despite the fact that the name Joshua can be pronounced in Arabic as in Hebrew. This is in contrast to the Greek language, where his name becomes Yasu.

It should be noted that many Jews, both during the Greek and Roman occupations, adopted non-Hebrew names. There were also those who changed their Jewish names to non-Jewish names. Here we will present, for example, Jason the High Priest who changed his name from Joshua [100]).

Also, the story of the crucifixion of Jesus appears in the Quran as was accepted among agnostic Christianity. According to agnostic Christianity, Jesus did not really die on the cross, it seemed to people that he was dead. This explanation is very important to agnostic Christianity, since it

99 Dr. Jay Smit, The Truth About Islam's Origins - https://www.youtube.com/watch?=iQCqhuGPHTQ&t=437s

100 https://www.britannica.com/biography/Jason-Hebrew-priest Also, we can add to this collection, Saul of Tarsus, who changes his name to Paul.

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was necessary to clarify the issue of whether Jesus who was crucified was crucified as a man or as the Son of God.

If he was crucified as a man, the question is why God chose to crucify the man in him. And if he was crucified as the Son of God, then he, as a divine being, cannot die. Therefore, in both cases, the crucifixion of Jesus does not constitute a sacrifice that could satisfy the "blood", as the Christian argument, of the "lamb of atonement", who was killed to atone for the "sin of the world" [101]).

As mentioned, the perception of Jesus as deceiving the public with his death, was the solution of agnostic Christianity to excuse this particular issue. When we recognize In the Quran, the statement that Jesus did not die on the cross, but that is how it appeared to the public [102]).

Furthermore, in fact, in one of the interviews that Jay Smith gave to the CIRA Institute, an institute that specializes mainly in criticizing the Muslim theological concept, he extols the theological "sensitivity" and lack of "consistency" of the Muslim theological concept.

Smith, as mentioned, presents again the thesis that Muhammad, the inventor of Islam, is not a historical figure, but a "fictitious" figure invented by the Caliph Abd al-Malik, who wanted to unite his kingdom,

101 See, for example, Tovia Singer's Let's Get Biblical Audio Series https://outreachjudaism.org/lets-get-biblical-audio-series/

102 Quran Surah 4 Verse 157, Quran, Hebrew translation by Uri Rubin, Tel Aviv University Press, 2005;

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after the civil war that broke out between the various factions in the kingdom [103]).

As a result, the Caliph Abd al-Malik made use of the same elements as Rabbinic Judaism and Christianity did, in order to promote the faith of the inhabitants of his kingdom. That is, Abd al-Malik uses the three "winning cards" of Rabbinic Judaism, cards that Christianity adopts for itself and is now Abd al-Malik.

Admittedly, these are not new concepts and have existed since the beginning of humanity. As we have already seen in previous chapters on the myths and death cults of various cultures. However, no culture has made this cult an "axe to carve" in it, like Rabbinic Judaism.

As mentioned, in order to bring believers closer to it, Rabbinic Judaism used a pagan myth that speaks of the "resurrection of the dead." Therefore, in order for the "resurrection of the dead" to occur, two important conditions are necessary. The first is where those dead will reside until the "resurrection of the dead." The second element is who will awaken the "resurrection of the dead."

Therefore, the belief was proposed that is foreign to the spirit of the Hebrew Bible, that when one dies, one does not actually die but lives in a special place. At this point, Rabbinic Judaism begins to accumulate "profits." When there is a dichotomy between those who fulfill the

103 A series of videos on the subject by CIRA - Did Muhammad Even Exist? -The Search for Muhammad
https://www.youtube.com/watch?v=cD178PXa68M&list=PLHjaRUn9mlITrKY0ZmUNzpDXisgFTv-iQ

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instructions of Rabbinic Judaism, versus those who do not fulfill its instructions [104]).

Therefore, those who fulfill the instructions of Rabbinic Judaism will find a "good" place and wait there until the call of the "Messiah" who will lead the "resurrection of the dead." On the other hand, those who do not fulfill the instructions of Rabbinic Judaism will arrive at a place that is not "good," where they will be punished for not fulfilling the instructions of Rabbinic Judaism.

As mentioned, Christianity adopted this "successful" model, which, in fact, is a derivative of the natural fear that a person has of death, causing a person to obey instructions. In this case, of Rabbinic Judaism.

However, Christianity, which expanded its circle of believers, which now does not consist only of Jews who obey the instructions of the heads of Rabbinic Judaism, to the whole world, had to break away from its rabbinical source. Since the rabbinical source demanded that believers obey the instructions of Rabbinic Judaism, Christianity demanded only that the recognition of Jesus "as the Messiah" who died for the believer in him.

Just as Constantine used Christianity to unify his empire, Abd al-Malik sought to use a religion that would unify his entire empire.

104 This is one of the reasons related to the great struggle of the Pharisees against the priests, since the priests, who are well aware of the Torah of Moses and the Bible, did not see the dissemination of these motifs of "resurrection" and "Messiah" as something that belongs to the Torah of Moses. From this it is understandable that Rabbinic Judaism calls anyone who denies that the "resurrection" is not from the Torah an infidel who must be persecuted to the bitter end - therefore the term that Rabbinic Judaism invented for the priestly class, "Sadducees," is considered an insulting term and a synonym for an infidel and a bad person. Since then, to this day, they call a Jew who does not obey their voice a "Sadducee," and a Gentile who does not obey their voice they call an "Amalek."

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These elements of "Messiah," "resurrection," "the abode of the dead" until the time of the "resurrection," which were important for the spread of Rabbinic Judaism and then Christianity, were also seen as elements that might promote the unification of the groups in Abd al-Malik's empire.

However, Abd al-Malik could not return to Rabbinic Judaism, which was at that time a persecuted minority that was seen as insignificant and unimportant.

No one would agree to accept the heavy burden of instructions that Rabbinic Judaism placed on the believer. Also, Abd al-Malik apparently did not want those rabbis to rule over the believers in his place.

Basically, until modern times, the Muslim king was seen as the head of the believers. Thus, the entire religious hierarchy was subordinate to that Muslim king.

Therefore, in the case of Rabbinic Judaism, this could not exist. Since the amount of information necessary to control the believers would require a "full-time" leader, not a king, as a "part-time" head of a church.

On the other hand, Christianity was already established and its institutions began to manage the spiritual life of the believers. In this case too, Abd al-Malik could not join. Because here too he had to compromise and be guided by the instructions of the papacy of Rome.

From here, Abd al-Malik had to "invent" a new religion and this is what was done. A "combined" religion between Rabbinic Judaism and

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Christianity. That is, suitable elements were taken from Rabbinic Judaism and other elements from Christianity. Together they created a "hybrid creation" suitable for the target audience that Abd al-Malik wanted to unite [105]).

Thus, apparently in order not to burden the believers as in Rabbinic Judaism and yet be different from Christianity, with which Abd al-Malik was in conflict, Abd al-Malik presented the simplest possible theological concept, which he attributes to a messenger who arrives and has miraculous contact with an angel who instructs him on the essentials of the religion [106]).

Whereas, in fact, according to G. Smith, everything said about that prophet was brought to the attention of believers more than two hundred years after the supposed death of the Muslim "prophet" [107]).

Smith also claims that the name Muhammad is not the name of a person but an adjective, which means the blessed [108]). According to Smith, Abd al-Malik placed this name on a plaque that was to be announced on the honorable building he built in Jerusalem, when he meant himself and apparently for fear of being perceived as arrogant, he did not attach his name to this plaque [109]).

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105 Dr. Jay Smit, The Truth About Islam's Origins - https://www.youtube.com/watch?=iQCqhuGPHTQ&t=437s

106 In this sense, Joseph Smith makes the same use of some angel named Mormon who comes and gives him the golden plates on which is written a book that is the key to establishing the Mormon Church.

107 Dr. Jay Smith - The Truth About Islam's Origins https://www.youtube.com/watch?v=WVYzBjyVXW8

108 Al Fadi Muhammad's REAL NAME is Qutham! - Rob Christian - Episode 6, https://www.youtube.com/watch?v=v2d3U98vlqA

109 CIRA International- It's All Fraudulent - Historical Anachronism of the Qur'an ; https://www.youtube.com/channel/UC5zGnPFoN5LjAsxU8ESiBMw

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Robert Spencer, in his book "Did Muhammad Really Exist" as a Historical Figure, also claims that everything known about the instructions and life of that Muslim "prophet" may be influenced, as stated, precisely by the political concept that Spencer claims led to the use of him as some imaginary "founder" of a theological concept, in order to control the masses [110]).

For example, Dan Gibson claims that the first mosques were built as prayer rooms They were facing Petra and not toward today's Mecca, towards which Muslim prayer was directed only in the tenth century [111]).

However, in contrast to the theology of Rabbinic Judaism and Christianity, Muslim theology has gone further. When it links the "stay in the special place" before the "resurrection of the dead" with the believer's participation in the "war of commandment" "jihad".

Although the Torah itself contains the term "war of commandment". For example, in chapter 10 of the Book of Numbers, a war is mentioned that is forced upon Israel, and therefore God will come to the aid of the people.

In addition, when the heads of the tribes of Reuben, Gad, and half of Menashe sought to settle beyond the Jordan, they were asked to go as pioneers at the head of the camp [112]).

110 Robert B. Spencer Did Muhammad Exist? An Inquiry into Islam,'s Obscure Origins. ISI Books 2012;

111 Dan Gibson The Sacred City -https://www.youtube.com/watch?v=5tth1QVg780

112 The Book of Numbers, Chapter 22

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Hence, the conquest of the Land of Israel from the Canaanites is considered a "war of commandment" that the Torah commands. But even in this war and in every other war, there are reservations and laws that the Torah establishes [113]).

Muslim theology turns the "war of commandment" into an "entry ticket" to that place reserved for the "righteous" who have carried out in their lives the instructions of the "correct" theological doctrine.

Thus, that person who is killed "in the war of commandment" can receive immediate reward in that "special place of residence" until the "resurrection of the dead" [114]).

Not only does that person who is killed in the war of commandment "enjoy" a "free entrance ticket" to the "special place of residence", his immediate family can also "enjoy" the same privilege [115]).

Since an integral part of the spoils of War, which is to conquer as many girls as possible as slaves for sexual purposes, results in the person killed in the "war of the commandment" "losing" his share of this important spoils.

113 See, for example, the laws of prisoners of war and spoils of war in Numbers, Chapter 10, as well as Deuteronomy, Chapter 20 and Chapter 24, which present all the instructions for war that the Israelites were asked to carry out. In contrast to the laws of the Torah, which speak primarily of morality and ethics, the Muslim "war of commandment" is determined by the Muslim ruler, according to his needs and political interests.

114 It is conceivable that in the absence of a theology known to the masses, apart from the five commandments of Islam, there was a need for some variable that would lead all those who did not actually "receive" instructions for implementation, such as in Rabbinic Judaism, to reach that wonderful place reserved for "the righteous." Thus, in the absence of criteria for being a "righteous" person, it was necessary to propose a single criterion that was equivalent to all the criteria that create a "righteous" person.

115 Bill Warner, Sharia Law for Non-Muslims, Islamic Politics Research Center Publishing, 2016;

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Therefore, Muslim theology "does not deprive" the person killed in the Muslim "war of the commandment". He is in the "special place of residence", to which he arrives and enters with the "entry ticket" of his participation in the "war of the commandment", he will enjoy constant sexual relations with seventy-two eternal virgins who will be ready to serve him at all times.

Thus, in fact, Islam "cultivates" the believer, who finds in his life and death the possibility of "pleasure" from belonging to that theology. When anyone who does not belong to this theological concept could find himself in a very difficult problem.

In fact, according to Warner, Islam, as mentioned, is not just a "religion", it is a complete culture with a detailed political system, a religious code and the Sharia constitution. Islam failed and was not successful at all "as a religion". Islam's religious program failed completely.

But its political process of jihad won. Sharia law is the political implementation of Islamic civilization [116]).

That is, in fact, Islam is a political movement that speaks and seeks to present the "concern" for infidels, not for religion. Who cares how a Muslim worships, but every non-Muslim should be concerned about what Muslims do without Muslims, what Muslims are and say about them [117]).

116 Ibid:Ibid
117 Ibid:Ibid

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In light of the above, as a political movement it is very important for the ruler to direct the believers to the ruler's own interest. Therefore, in order to manipulate the believer, that "awakener" is needed whose goal is to lead the faithful believers from the reserved place to the renewed life on earth [118]).

The Mahdi is the guide or the "savior" of the world from contemporary theologies, whose goal is to lead the struggle to make the whole world Muslim.

Every theology, of course, has a "justification" for why such a savior is needed. Usually its goal is to "restore the glory of its former glory." In this case, to return the world to the "purity" of the faith as it was at the beginning, when the messenger on behalf of Allah brought this theology to the attention of the believers.

Thus, the belief in the "end of days" takes on meaning for the believer, because he knows that at a certain point, in the end of days, that guide will arrive who will lead him back to the "glorious days" of this theology.

The concept of the Mahdi comes from the oral tradition of Islam. In fact, Shia Islam does not accept the Hadith and claims that these are things said in the name of Muhammad and are not authentic at all.

118 To this day, we see how local rulers try to exploit Islam in order to impose control on the residents. Which proves the perception that Islam is not a religion or, more accurately, Islam is a means of control disguised as a theological doctrine aimed at controlling the residents and imposing this control on those who are not residents, for example, the demand for Sharia in the US, Britain, France and other countries where Muslims live, when the primary reason is supposedly to manage the life of the Muslim, even though the Muslim Sharia only speaks of managing the life of the non-Muslim "infidel."

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According to Smith, none of the writers were alive at the time of the events they narrate.

Smith also claims that the main writers of the Islamic traditions, such as Ibn Hisham and Al-Bukhari, not only lived more than 200 years after the death of the Muslim "prophet", but also lived hundreds of kilometers from where the events themselves took place.

Thus, it is very possible that the events really existed, but over the years until they were reported, the information changed, improved, updated and became information that cannot be trusted [119]).

According to Surah 4 verse 65, a Muslim is supposed to imitate Muhammad in order to receive the reward he deserves as a Muslim.

How Muhammad should be imitated, through these traditions contained in the three Muslim writings: the Quran, the Hadith and the Sira.

The Quran, according to them, is the words of Allah that were revealed to Muhammad in parts.

The Hadith, according to Muslims, are the words of Muhammad during his life and the Sira, are the actions of Muhammad [120]).

Without going into the theological debate of the matter, we can add, as previously suggested by J. Smith, that all biographical material about the founder of Islam was published many years after his death, which was set for 632 CE.

119 Investigating Islam with Dr. Jay Smit https://www.youtube.com/watch?v=40DclW84HkM&t=179s
120 Bill Warner, Sharia Law for Non-Muslims, 2016, Islamic Politics Research Center Publishing

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It should be noted that according to Smith, the material proposed in the name of a certain biographer comes through a secondary and tertiary source.

Thus, even Muslim religious scholars agree that there are stories about the founder of Islam that are not accepted [121]).

121 Investigating Islam with Dr. Jay Smit https://www.youtube.com/watch?v=40DclW84HkM&t=179s

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# 10. The Age of Intolerance

It has been said before that man is "built" in such a way that he seeks meaning from everything he experiences. That is, a person tries to seek explanations and/or excuses in order to reconcile his experiences in a way that suits his understanding [122]).

One of the phenomena that promotes the "desire" and/or "need" to seek meaning is death. Especially a death that does not occur at the "right" time, such as the death of a child or another young person. At this point, people usually seek to "understand" what happened and especially "why" it happened to them.

Sometimes different people experience difficult experiences, from which some survive. At this point, those survivors may ask themselves, "why" and/or "how" it happened that they survived and others, perhaps even "stronger" and "more attuned" to the experiences, did not survive.

From this, it appears that the search for meaning constitutes an important factor for people to try to find supernatural explanations and all kinds of "mysterious" areas that can perhaps shed light for those who seek it. Thus, theological concepts enter into this "role", since the beginning of human history [123]).

122 Despite the desire to single out this behavior in humans, it should be noted that sometimes we encounter animals that perform all kinds of "rituals," which can be seen as seeking meaning. For example, elephants perform a kind of farewell ceremony for an elephant that has died. Elephants may pay homage to dead relatives By Shaoni Bhattacharya https://www.newscientist.com/article/dn8209-elephants-may-pay-homage-to-dead-relatives/

123 The Urantia Book, The Early Evolution of Religion https://www.urantia.org/he/hspr-shl-vrntyh/msmk-86-hbvlvtsyh-hmvqdmt-shl-hdt Hebrew

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The accepted perception on the subject of theological concepts always begins the chain of beliefs when man gave a "soul" to every object in his environment. High mountains and special trees were perceived as having special significance.

The veneration of the heavenly bodies led to a perception that required a kind of "control" over the movement of the heavenly bodies, which almost "obviously" leads to the need to place a ruler and/or rulers over the performance of the phenomena that man recognizes.

As a result, in ancient times, most cultures were idolaters. In this sense, two phenomena of idolatry must be distinguished. The first phenomenon would be that all idols are equal in status and value. Against the phenomenon in which some idols are more equal than others.

When believers see all idols as equal in importance, such a perception does not see another idol as a competitor. That is, a person who believes in a particular idol does not think that a person who believes in another idol is "wrong" in his belief.

Thus, different idols can participate in the same environment without the believers of one idol seeing the other idol as a "competitor" to their idol. Furthermore, it is possible that the believers of one idol, want to receive the "benefits" that the other idol grants. Therefore, they will even try to get closer to the other idol.

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Despite the above, a distinction must be made between the status of the idol and the role assigned to it. Thus, in terms of the status of the idol, it is possible that admirers of one idol will see their idol as having a high status. This does not require that the idol have a role that befits his status.

For example, an idol "in charge" of the animal kingdom, versus an idol "in charge" of the plant kingdom. When people's economy is based on hunting, the idol "in charge" of the animal kingdom will certainly be more important to them. Of course, for farmers, the idol "in charge" of the plant kingdom will be more important.

While "copying" the social structure of the believers to their idols, it is clear that a hierarchy will develop that parallels the social structure of that culture. There will be a king and queen idol, princes and other role holders. The kingdom of the idols will reflect in a parallel way the human kingdom that worships them.

In the process, Henotheism develops — this means that although there are many gods, some gods will be more important than others. From modern theological perspectives, both Christianity and Islam are Henotheistic theological perspectives. This is because in both of these theological perspectives, there is a "Holy Trinity" in Islam Allah, Muhammad the Quran and in Christianity God, Jesus the Holy Spirit [124]).

124 As is commonly learned from Islamic traditions, Allah was one of the idols in the Kaaba that Muhammad preferred over the other 359 idols that were there. Furthermore, in the so-called "Satan Verses" it is said that Allah had three daughters, Alat, Manat and Uzza, which suggests that the root of

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When one begins to favor one idol over another, a situation is created in which those who favor seek to "educate" others in order to "help" them live "better". The perception of the other as thinking that his choice is "better" than the other's choice usually creates two parallel phenomena.

On the one hand, the person who thinks that his choice is "better" than the other's choice will look down on the other because of his "poor" choice. In other words, the other who chose a choice that, according to the detractor, is a "wrong" choice, is a result of the other's inability to "choose properly".

This inability, according to the "correct" voter, stems from a lack of knowledge of the "truth" or from a "misguided" perception of reality. We see such a phenomenon more than once when those who think, for example, that the other candidate running in the elections is, let's say, a "fascist" do not understand how there are those who can even see that "fascist" candidate as a candidate worthy of election.

Those people who see the relevant candidate as a "fascist" may perceive those who vote for the same candidate they perceive as a "fascist" as those who simply do not see the "truth", due to all sorts of problems attributed to them. From a problem with cognitive perception to other mental problems.

Allah is idolatrous and that it is not another name for the God of Abraham, the God of Isaac and the God of Jacob that both Jews and Christians believe in. See for example Investigating Islam with Dr. Jay Smit https://www.youtube.com/watch?v=40DclW84HkM&t=179s

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In the last elections in the United States, a phenomenon called T.D.S Trump Derangement Syndrome was discovered. This phenomenon creates a "blockage" of reality in those who suffer from it. When everything that person does will be perceived negatively by those suffering from this phenomenon.

What characterizes those suffering from this phenomenon is the presentation of irrational criticisms that do not relate in a substantive way to Trump's policies or the steps of his administration. Although criticism is a very positive thing, when the criticism is voiced about positive steps that Trump is taking, the critic will be seen in a very ridiculous way to the point of being perceived as not "sane."

When a person chooses to believe that his choice is "better" than the choice of another, what is called in sociology "ethnocentrism" is created. That is, seeing the group of the person choosing as "better" than other groups.

When it comes to choosing a theological perception, the situation becomes more complicated. This is because when a person is born, for example, into a certain tribe and/or a certain culture. It is difficult for him to choose a tribe and/or culture. He is simply born into this group.

Furthermore, when he is born into a certain group, the socialization process that he may undergo will strengthen his group identity to a certain

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extent. Thus, in this area, of tribe and/or skin color and/or culture, he does not have much of a "choice."

In the realm of theological perception, even if a person is born into a certain theological perception, he can convert the theological perception into which he was born into another theological perception of his choice. Thus, it is not the same as the situation where a person is, say, born into a certain family, where he has no choice.

As a result, the second phenomenon arises in which a person from a theological perspective that he considers "superior", seeks to change the theological perspective of the other, which the first person considers to be "inferior".

This phenomenon, also known as "missionary", characterizes theological perspectives such as Christianity. When the goal of the entire missionary process, in the missionary's perception, is to "save" the other who does not belong to the Christian theological perspective.

This approach comes mainly from the missionary's perception of the theology as "superior" to any other theological perspective. This is despite the fact that on the "face" it seems that the missionary thinks and believes that he came to "help" the other in order to "improve" his spiritual condition.

This approach is supposed to be the opposite of the perception of the seemingly omnipotent God. This means that if the missionary believes that

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God created man, then he created him with his current theological perspective. Thus, paradoxically, the same missionary believes that God "made a mistake" by creating that person with a theological view that is "wrong" like the missionary's.

In Islam, missionary work has a different character than in Christianity. While the Christian seeks to "save" the one with the other theological view, the Muslim, is driven by the "commandment" to turn the whole world into a Muslim world.

For example, Surah 3 verse 28, claims that one should not associate with the infidels but it is permissible to deceive them. Similarly, Surah 4 verse 144 makes the same claim that it is permissible and even desirable to deceive the "infidel". This is the other who is not connected to the "Muslim nation".

Similarly, Surah 83 verse 34 claims that the "infidel" should be ridiculed and hence it is permissible to deceive him, as well as Surah 86 verse 15 which permits a Muslim to plan tricks against the "infidel" and hence it is to deceive him [125]).

Furthermore, the Quran established a special Jizya poll tax for Jews and Christians, but the other faiths, called in Islam "idolaters" who were not considered "People of the Book", that is, those who possess the Torah and

125 All quotes from the Quran, Hebrew translation by Uri Rubin, Tel Aviv University Press, 2005;

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the New Testament, and therefore according to Surah 9 verse 5, are considered as those who are permitted to be killed [126]).

It is not for nothing that the murders of the various peoples are called "tears of jihad" since they are the result of the conquest of the wars of the Muslims in the rest of the world. Bill Warner, for example, proposes the thesis that the Middle Ages in Europe occurred in the wake of the wars of the Muslims who sentenced trade in the Mediterranean and its surroundings to death and created a vacuum between the East and the West [127]).

"Tears of Jihad" refers to the murder of various peoples in the name of Islam in order to impose Islam on them. In light of the detail presented by Bill Warner, the following variables emerge:

- Abuse and oppression of women
- Killing of infidels
- Assassination of the lives of artists and writers
- The moral crime of unrepentant slavery
- Support for granting third-class citizenship in Islamic politics to infidels
- Murder of 270 million people in "Tears of Jihad"

Here are the numbers of deaths due to Jihad over 1400 years:

Christians — 60 million

126 See, for example, Bill Warner, PhD: Jihad vs Crusades https://www.youtube.com/watch?v=I_To-cV94Bo&t=163s and The Islamic Destruction of Heritage and Culture

127 Bill Warner, PhD: The Not So Golden Age of Islam https://www.youtube.com/watch?v=QwXtTwNvWXc

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Hindus — 80 million

Buddhists — 10 million

Africans — 120 million

Total — 270 million

This killing of these peoples is called the "Tears of Jihad" [128]).

All this goes beyond the murder of various Muslims who did not "follow" the path set by Muslim leaders. As we have seen in the rampage of fanaticism by members of the ISIS group who murdered Shiite Muslims, Yazidis, Christians and even other Sunni Muslims. However, if we refer to the activities of the Muslim "prophet", we get a picture that cannot be seen as a picture of a tolerant person who "embraces" the world and is "sensitive" to its suffering, like, for example, Siddhartha - Buddha and/or even like Jesus. Rather, we get a picture of a person who can be defined as "violent" and intolerant of anyone who does not agree with him [129]).

Here is the place to mention Dr. David Wood, a scholar of Islam who from time to time presents the weaknesses of Islam to say the least. In one of his broadcasts, he brings Muhammad and Epstein together. The dialogue between them actually presents the essential content of Islam.

128 Bill Warner, Sharia Law for Non-Muslims, Islamic Politics Research Center Publishing, 2016;
He claims that most of the Quran (64%), as mentioned, is dedicated to infidels, and almost all of the sira (81%) deals with Muhammad's struggle with them. The hadith (traditions) dedicate 32% of the text to infidels in total, weighted in the entire trilogy, dedicates 60% of its content to infidels - votedKafir.html ttp://cspipublishing.com/statistical/TrilogyStats/AmtTxtDe

129 See, for example, The Life of Muhammad, A. Guillaume, Oxford University Press, 1983. Also see Dr. Jay Smit, Investigating Islam with https://www.youtube.com/watch?v=40DclW84HkM&t=179s) who presents the "man and the book" thesis to prove the superiority of Christianity over Islam at least from a moral and theological perspective.

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It should be noted that although this is a kind of imaginary dialogue, the data presented in it is based on the Muslim scriptures themselves. In this video, for example, Muhammad "recommends" Epstein to establish a "religion" in which believers are allowed to harass young girls, rape and murder and all kinds of other acts that can be called immoral, all in the name of "religion".

Wood's general claim is that Islam was established to fulfill all the hidden desires and all the lusts of passion that a person has. In fact, Islam appeals mainly to men who have no conscience and are willing to do anything to fulfill their physical whims [130]).

As mentioned, both Christianity and Islam have made their way into the dictionaries of believers through coercion and killing, which may prove the extent of the moral "flexibility" of these theological approaches.

When a person sees another person as "inferior" in terms of understanding "reality", and hence in order to "correct" what needs correction, that person is "inferior" and worthy of preaching. As stated earlier, in fact the preacher sees himself as "saving" the person who is morally "inferior" to him, and does not see that he is actually "intervening" in the life and personality of the other.

Furthermore, one must have high "pride" and high "self-confidence" in order to preach to another. Especially when that preacher, whether he is a

130 Muhammad Meets Jeffrey Epstein Muhammad's Boom Boom Room https://www.youtube.com/watch?v=3qTN6UgcFw8

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Christian and/or Muslim missionary, who, as suggested earlier, may believe from the outset that God "created" humans.

Therefore, when that missionary seeks to convert the other's mind and theological perception, in effect the missionary is declaring "God made a mistake" and that the missionary must "correct" this divine "mistake."

As mentioned, the missionary's claim that God "created" man is that the current state of that person, prior to his conversion to the missionary's religion, is the "correct" state in which God "created" him. Therefore, if that missionary intends to convert the current state of that person, it is as if the missionary is claiming that God "created" that person "by mistake," let's say that he now believes in the Shinto religion.

Furthermore, when a missionary claims that the perception that a certain person holds is not "correct" compared to his own perception and/or that in order not to "suffer" one must adopt his own perception, which is more "effective" against "suffering," then from the outset that missionary sees his own perception as more "moral" than the other's. By necessity of the "morality" of that missionary, he preaches against the "immorality" of the other's perception.

Ultimately, both perceptions become immoral together. One because the missionary rejects and the other because of the missionary's own perception. Ultimately, any perception that originates in man becomes immoral.

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Christianity did not lack in forced conversions. It is enough to mention the forced conversion of the Jews of Spain and Portugal, in order to show the great cruelty with which it was carried out [131]).

In addition to the Jews of Spain and Portugal who were forced to choose between conversion or expulsion, many peoples in South America were forced to convert to Christianity in order to meet the needs of the Christian Church, which sought to Christianize the world.

It should be noted that the desire for the conversion of the Jews comes from an idea found in the New Testament, in the book of Matthew, chapter 23:39, which claims that Jesus will return only if the Jews accept him. Or as the verse presents it, "And I say to you, from now on you will not see me until you say, 'Blessed is he who comes in the name of the Lord'" [132]).

The theological goal of Christianity was to leave the Jews alive in utter humiliation, as a testament to what happens when "the Messiah is rejected." Pope Calixtus II argued that the Jews must be protected in order to allow believers to choose between the "true religion" and the humiliation of being a Jew who rejected the "Messiah" [133]).

The life of the Jews under the yoke of Christianity, despite the pogroms that were carried out mainly against Jews, as a result of the anti-Semitic

131 Yael Tzur Matya Kam, Expulsion from Spain and Portugal, for the Cultural Lexicon, https://tarbutil.cet.ac.il/lexicon Hebrew

132 New Testament New Translation, The Bible Society in Israel, Book of Matthew 23:29 https://www.kirjasilta.net/hadash/Mat.23.html

133 Callixtus II https://www.britannica.com/biography/Callixtus-II

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preaching of Christian priests. There were periods and also people in Christianity who protected the Jews and let them run their lives.

In contrast to Christianity, Islam divides the world into two camps: the "House of Islam" to which the "Muslim nation" belongs, which is supposed to rule the entire world. Opposite it is the "House of the Sword," the other nations that must be conquered [134]).

In addition, Islam establishes the "Conditions of Omar", which significantly oppresses Jews and Christians, and which to this day are still acceptable in various Muslim countries.

Among other provisions attributed to the Muslim ruler Omar, Christians and Jews who lived as protectors under Muslim rule were forced to wear the yellow patch on their clothes and Christians were required to wear sashes (zanar) around their waists. Jews and Christians were forbidden to comb their hair as Muslims do, and they were also required to cut the hair on the front of their heads [135]).

Thus, in contrast to theological concepts of many idols, theological concepts that involve a single idol are less tolerant of different theological concepts.

134 Surah 2:191 The infidels must be fought; Surah 2:193 The law of Allah must be generalized; Surah 2:216 Jihad must be declared against the infidels; Surah 4:65 To be a Muslim is to imitate Muhammad (who murdered his rivals, opponents and infidels); Surah 8:12 Terror must be inflicted on the infidels; Surah 9:4 All sane men are obligated to fight in Jihad; Surah 9:5 To harm the infidels everywhere; Surah 9:29 To fight the Jews and Christians; Surah 9:80 Allah does not forgive the Jews; Surah 9:123 To impose a head tax on the infidels, Jews and Christians; Surah 23:97 Infidel is evil; Surah 33:60 Infidel is cursed; Surah 47:4 The infidel's head must be cut off; Surah 83:34 It is obligatory to mock the infidel; Surah 86:15 Plots should be planned against the disbelievers; in addition, there is a teaching in Surah 3:28 that it is forbidden to associate with the disbelievers.

135 Mark R. Cohen, Islam and the Jews: Myth, Counter-Myth, History. In: Eve Lazarus-Yeffe. 1996. Muslim Writers on Jews and Judaism; The Jews Among Their Muslim Neighbors. Zalman Shazar Center for the History of Israel: Jerusalem. pp. 22-36 Hebrew

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Furthermore, theological concepts that involve a single idol even consider themselves superior to other concepts and sometimes forcefully demand that those who do not hold their theological concept convert their theological concept.

From this it can be assumed that the idolaters and pagans were more tolerant of those who worshiped idols different from them. Furthermore, sometimes these were at least the same idols that performed the same functions, only their names were different.

For example, the sun god in the Egyptian concept, the sun god in the Greek and/ or Roman concept and/ or even in the Hindu theological concept, perform the same functions. Only their names will be different. Thus, there is no obstacle for a person from one concept to see positively a believer in another theological concept.

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## 11. "The End of Days"

This perception that the world has an "expiration date" may be the result of all those people who are disappointed with the current course of life. That is, people who generally view the world in a pessimistic way.

Therefore, those pessimists "do not believe" that the course of life in the world as it exists in their time can lead to "continuity." Rather, because of the course of life that they perceive as "negative," the world will certainly come to an end at some point.

It is impossible, in their view, that such a "corrupted," "unfair," and "cruel" world can continue "forever." Rather, it will have to end at some point.

In addition, all those who believe in a supreme being who governs the world believe that that supreme being, due to human behavior, may destroy the world. The flood, which destroyed humanity, has already been mentioned; in their opinion, this situation may return [136]).

Into this niche, as mentioned, in order for the leaders of a certain theological concept to control the believers, the leaders of the theological concept cultivated the concept of "the end of days." This is a term generally anchored in pagan theological cultures, the concept that the

136 Another view that contradicts what is explicitly written in the Bible, in the book of Exodus, chapter 9, verse 11, God promises that He will never again destroy the world because of human actions. Thus, the entire theological thesis about the "end of the world" has no biblical basis from the start. Although critics will argue that the promise is only about not bringing another flood, destruction by another means is possible. For this criticism too, we can see from the context of the chapter that it is a promise that God will not be willing to take such a drastic step as destroying the entire world because of human actions. Rather, everyone will die for his sin.

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current world supposedly has an "expiration time" that is supposed to arrive.

According to the method of interpretation of that theological concept, it is possible to "manipulate" what is written in the Bible in such a way that it will appear that there is a "foundation" for the concept that there is an end to the world. That is, according to "what is said" in the Bible, there is "proof" that the world may come to an end. To this term they "harnessed" the instructions of their theological concept.

Thus, anyone who follows the instructions of the relevant theological concept will be granted the right to survive the "end of days." On the other hand, those who did not obey the instructions of this concept will perish with all the other infidels in the relevant theological concept.

In the sixth chapter above, the term "AD OLAM" (=To world), was already introduced, and whenever the term "AD OLAM" appears, it appears first and foremost as a figure of speech and does not present any timetable. Also, we saw, for example, that God's "promise" to David, that his descendants would rule over Israel "AD OLAM", ends with the destruction of the first time. After the destruction of the temple, the kingdom of Judah is no longer ruled by the house of David.

That is, this term is usually used as a general term that means a long time and does not refer precisely to the term "everlasting" or "AD", which appears only twenty-two times in the entire Bible. The term "AD", means

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forever, as opposed to "AD OLAM" which is a figure of speech, more poetic than setting times.

Another term used to "prove" the "time of expiration" of the world is the term KEZ, end, which the Bible uses quite extensively. The term appears in the Hebrew Bible sixty-four times, thirteen of which are in the Book of Daniel.

In addition, in chapter 12, verse 13 of the Book of Daniel it is explicitly stated that Daniel will die and await his fate at the end of days. From this, it can be understood, at least in the interpretation of the words without the context of the chapter, that the person dies and at some stage there is a time called "the end of days."

If we take for example the Book of Nehemiah, chapter 13, verse 6, we find the same term "the end of days." However, here the meaning is not the end of the world as we want the reader to understand in the case of Daniel, but simply at the end of Nehemiah's waiting period, the king calls him for consultation.

Thus, the term "end of days" does not necessarily imply the "end of the world," but simply describes a limited period of time. For example, in Genesis 4:3, it is again said "end of days," when Cain and Abel bring an offering to God.

This term, "end of days," is also suggested in Genesis 41:1, when Pharaoh dreams after two years. Likewise, in 2 Samuel 14:26, where it is said that

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Samson had been shaving his head for some time and his strength was beginning to return to him.

1 Kings 17:7 also speaks of a period when there was no rain in the land, and the stream dried up. Even in Jeremiah 13:6, it is said "end of days," with the addition of a word indicating much, meaning that a long time had passed.

From all of the above, it follows that the use of the term "end of days" indicates a specific period of time in which a phenomenon or something else is supposed to end.

Furthermore, the Book of Daniel is not a book of prophecy but a book of morality. That is why it was placed in the section of Scripture and not in the section of the prophets. Thus, there is no possibility, apart from the desire to exploit Scripture for the benefit of a certain agenda, to see any prophecy whatsoever in the Book of Daniel, apart from morality.

Thus, with all the desire to make the Book of Daniel a book of prophecy, those who compiled the Bible should have placed it with the other prophets. However, since they did not place it there, this proves that the editors did not think of the Book of Daniel as a book of prophecy. Its becoming a book of prophecy stems from another consideration, mainly because of the desire to "prove" a certain agenda.

From this it follows that the appropriate interpretation, in accordance with the context of the entire chapter, of verse 13 of the last chapter of the

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book of Daniel, will be. At the end of Daniel's life, he will receive the fate that is destined for him, that is, at the end of his life, he will die. For this is the fate of man as written in the "Book of His Life," a poetic name for the time allotted to each person to live [137]).

The term fate, becomes the portion of man and/or in the case of the Book of Judges, chapter 20, verse 9, the fate of the hill. Likewise in the Book of Ezekiel, chapter 24, verse 6, the fate of the city.

The use of the term fate as luck and/or as the more modern usage, as the Academy of the Hebrew Language claims, an arbitrary force that directs the future to happen [138]). This is not the meaning that the Bible suggests, at least not in Joshua where the plots are divided by lot, nor in the Book of Esther where the concept is suggested together with the term pur, lottery [139]).

If we refer to verse 30 in chapter 4 of Deuteronomy, a verse that supposedly serves as a "key" to understanding the term "end of days," it is clear from the context of the chapter itself that it is not about the end of the world, but about a time in the future. When Moses claims in his article that you will eventually realize that you are wrong and will return to leading your lives in light of the Torah's instructions.

137 When Moses asks God in chapter 22, verse 22 of the Book of Exodus to erase him from his book, meaning to shorten the time allotted for him to live. God answers him in verse 33 that only those who have sinned will have their lives shortened, in the words of the Torah, "I will erase him," meaning I will shorten the period of life allotted to him and kill him right now.

138 Hebrew Language Academy https://hebrew-academy.org.il/?s=%D7%92%D7%95%D7%A8%D7%9C#gsc.tab=0&gsc.q=%D7%92%D7%95%D7%A8%D7%9C&gsc.sort=

139 Book of Esther, Chapter 3, Verse 7

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The same things are repeated again in chapter 30 of Deuteronomy, in verse 3 it is about the condition and not a prophecy that Moses supposedly claims that the world will come to an end. If we refer to the context of the chapter, it seems that this is actually a warning to the Israelites, as the rest of the chapter makes clear.

Just as the words are presented in chapter 4 of Deuteronomy, Moses warns the Israelites that if they do not obey the instructions of the Torah, which are actually easy-to-follow instructions that do not require any interpretation or explanation in the style that Rabbinic Judaism presented, the Israelites will live safely in their land.

Otherwise, they will suffer, as we see has happened mainly in the last thousands of years in which Rabbinic Judaism has taken control of Israel.

The question arises: Where do these scholars derive the assumption that the world is supposed to end? From this assumption, all the teachings of the end that can be learned from all the different theological concepts are derived.

In order to try to answer this question, it is appropriate to return to the foundations of the most ancient theological concepts. If we refer, for example, to Hindu theology, the three gods Brahma, Vishnu, and Shiva are a revelation of the world's balance.

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Brahma, the creator, embodies creation, Vishnu is the one who sustains life, while Shiva embodies the destroyer [140]).

In order for the world to exist in harmony, a balance of forces between Vishnu and Shiva is needed. When such a balance exists, the world will exist, but the actions of people can cause an imbalance.

Which may lead to the strengthening of Vishnu and/or the strengthening of Shiva.

When people do good deeds, Vishnu will overcome Shiva, but due to the immoral behavior of people, behavior that becomes more serious over time, Shiva continues to overcome.

Bad and immoral deeds lead to more such deeds, which adds strength to Shiva. Therefore, the final result will be a continuity in the strengthening of Shiva against the weakening of Vishnu.

Already in the Indian Bhagavad Gita, Krishna, who is a revelation of Shiva, asks Arjuna, the warrior prince, to fight corruption, which ultimately leads to a war in which Shiva may win and destroy the entire world.

From this it follows that the more the world continues to exist, the more likely it will continue to deteriorate in corruption and immorality.

Hence, Shiva's strengthening will continue to exist and increase until Shiva is able to destroy the world.

140 Littleton, K. Scott, Wisdom of the East, A Guide to the Religions and Philosophy of the Far East, Or Yehuda: Maariv, 1999 Hebrew

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From this example story, it becomes clear where the idea of the "end of the world" actually comes from. In fact, all theological concepts cultivate the equation of a "moral" life that is equivalent to the continuity of the world, as opposed to "corruption" that leads to the destruction of the world.

Here is the place to ask, regarding the term "morality", whether it is actually possible to define this term objectively and purely without bias stemming from the very nature of culture and/or theological concept itself?

When talking about morality, we are mainly talking about what "sanction" exists for every action that a person does. As mentioned, there is a positive sanction for a "good" act and a negative sanction for a "bad" act. In other words, to be moral is essentially to be accountable for one's actions.

When a person is accountable for everything he or she does, he or she acts consciously and therefore will only perform those actions that are consistent with his or her conscious perception.

In this area, a distinction must be made between the various laws that determine the degree of responsibility that a person who performs the action included in that law has.

There are cultural laws, laws with logic embedded in them, and there are artificial laws that are supposed to serve some interest.

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The first step in this concept is to define what is a "bad" act versus a "good" act. We have seen that every culture can sometimes define opposing things as "good" and/or "bad" acts [141]).

Among human societies, there is in fact no clear definition of a "good" act, but as has been suggested, most people may see, for example, the Ten Commandments given to the Israelites in the wilderness, as defining all the acts that should not be done in human society.

These instructions present the five variables that must be avoided from being harmed: faith, soul, creation, property, and human achievements. Harming any of these variables is an immoral act [142]).

From these things it follows that humans needed a higher power external to the earthly system in order to agree on the five variables that make up the human system and that harming any of these basic variables is a completely immoral act.

Into this niche, of "morality" or more correctly, the direction toward "morality," the various theological conceptions usually enter. Here, at least two categories of such conceptions can be presented. Those that are called "philosophical" versus those that are called "practical."

The "philosophical" conceptions attempt to give the believer some way of life that may "promote" him toward the "peace" that accompanies "moral"

141 This is not the place to offer judgments between different cultural and theological directives. However, we have already seen in the previous chapter the intolerance towards those who hold a different theological view, and how such cultural directives create discrimination between holders of different theological views.

142 Menachem Alon, "Dina Demalchuta Dina", Jewish Law - Its History, Sources, Principles, Jerusalem: Magnes, 1978, Volume 1, pp. 51–59 Hebrew

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activity. In contrast, the "practical" conceptions are more centralized and guide in a more practical way what he must do in everyday life in order to be "moral."

Every theological conception "convinces" the believer that thanks to his activity that is prevented by the relevant theological conception, an activity that intensifies the "morality" that that theology preaches to him, the world will not come to an end.

Thus, the believer in the relevant theology may believe that thanks to practicing the instructions of theology, the world continues to exist.

This is the exact opposite of morality, which is defined as being accountable for all human actions. In the case suggested above, the believer claims to be doing his part, but others who do not hold to the "correct" theological instructions are the cause of the destruction of the world. Thus, the believer reduces his responsibility to be "moral".

Sometimes, the same believer even begins to "question" and "excuse" and/or may even "cut corners" in carrying out the instructions, knowing that others do not carry them out. Thus, he may not see any "point" in carrying out instructions that others do not carry out, thereby bringing the world closer to its end.

It is important to remember that there is more than just a theological perspective on the subject of faith. That is, when we talk about faith, we do not have to see things solely through a religious prism, i.e. belief in a

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particular deity. Faith brings hope and is able to promote, like a placebo, which may help the patient recover, when he believes that the "medicine" he received does indeed help him recover.

Hence, people can believe anything when they have the will to believe in the first place. This is one of the reasons why fraud is successful. For example, when a person receives an e-mail informing him that he has won a million dollars and all he needs to do is give his bank details so that they can transfer the money. If that person does believe that he has won just like that, then it is because he is forcing himself to believe.

Every person with minimal discretion should ask why someone is willing to "donate" him a considerable amount of money.

Therefore, he should examine the issue in depth and search, for example, on the Internet, whether this is a scam or not. Most likely, this is a scam designed to extract bank details from that innocent "believer" in order to rob him, not to give him money.

There is an approach that is mainly based on basic assumptions that must be examined and accepted first. This approach is called "moral relativism." That is, relative morality, when the argument is that there are many different cultures, and what is true in one culture does not necessarily have to be true in another.

Indeed, there is some truth in this claim and because there is some truth, one does not have to accept the entire concept. Usually, all frauds and

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acts of deception are done on the basis of presenting a part of the truth. If they were false from the beginning, people would not have fallen for the deception. The particular truth causes one to accept the entire concept that becomes false.

As we said before, despite "morality" being on a "geographical" basis, one must find that "absolute morality" that is suitable for all of humanity. Indeed, there is such a basis that all of humanity must accept. Not because these are the words of God but because they contain significant logic.

Therefore, the Ten Commandments are absolute values, not only because most societies in the world accept them as truth, but mainly because they dictate general (universal) social behavior that is appropriate for all of humanity.

The Ten Commandments dictate the sanctity of faith, the sanctity of the soul, the sanctity of creation, the sanctity of property, and the sanctity of human achievements. Since this concept stems primarily from a factor outside humanity, it must be seen as appropriate for all humanity.

That is, every person without any difference is entitled to all these conditions - the sanctity of the faith he holds without having another faith imposed on him, the sanctity of the soul that no one will murder him, harm his creation, harm his property, or harm his achievements - thus the motif that all humans are born equal becomes significant because they

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were all created by the same external factor that gave them these Ten Commandments.

A society that does not accept the Ten Commandments of the Torah cannot be considered a society with fundamental values that are appropriate for other societies that accept them.

This is not a theological or philosophical concept, it is an approach that should serve as the primary basis for the morality of all of humanity. Every variable in the Ten Commandments has a built-in logic that cannot be challenged.

A person cannot reject one principle and accept another. For example, a person who respects his life and/or the lives of his family members but does not respect the lives of his neighbors.

Or one who respects his property and demands that everyone respect his property. But he does not respect the property of his neighbors. Clearly, this is a comprehensive "package deal" that must be accepted in order to be moral.

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## 12. Eschatology "Vision of the End Times"

In order to strengthen its hold on believers, every theological concept that cultivates the theme of the "end of days" offers believers a special scenario that suits the concept itself. This vision of the "end of days" may define the special relationship of believers with the relevant concept. The Christian theological concept presented its unique scenario in the books of the New Testament. In the book "The Vision of John", also called "Revelation", which summarizes the New Testament. The book is attributed to John, the disciple of Jesus, who, according to the period of writing of the book, lived for over a hundred years. Christian tradition suggests that John wrote the book while he was in exile on the island of Patmos in 95 AD [143]).

We will not go into the literary analysis of the text, which is considered a mysterious text with extremely complex variables. What can be said is that certain parts of the book were taken directly from the Hebrew Bible.

This is the place to introduce Tuvia Singer, who claims that everything that is true there, in the New Testament, is not new, that is, it was taken from a biblical source and is therefore true. And everything that is new is not true, since it does not have a reliable source, like the Hebrew Bible [144]).

143 The book of Revelation:https://stbarnabaslb.org/wp-content/uploads/2022/12/book-of-revelation-summary-and-analysis.pdf

144 Tovia Singer Let's Get Biblical Audio Series https://outreachjudaism.org/lets-get-biblical-audio-series/

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As mentioned, in the concept of the end of the world in Christian theology, there are several possibilities, all of which are mainly related to the Book of Revelation, while distinguishing between the various currents that exist in Christianity.

First, one must present the concept in which people, after death, reach a "judgment" in which it is determined whether they reach the place where they await the "resurrection of the dead" and/or a place where those who reach it experience "eternal punishment", usually the "punishment" is burning.

This approach to "life after death" comes, as stated, to enhance the control of the relevant theology over the believer. This is done while interpreting the Bible in a biased manner.

For example, in the book of Isaiah, chapter 28, verse 19, it is written, "Your dead will live, you who have been slain; they will arise, awake, and sing, you who dwell in the dust." The concept of those who dwell in the dust is explained by Rabbinic Judaism as if the dead are not actually dead but are waiting in some place [145]).

From the revelation or "vision" offered by John, one can see the sequence of events that brings the "end of the world" closer and from these events, the "central" event occurs, the return of Jesus to rule the world.

145 According to Tuvia Singer, the term "shochen" refers to a temporary state and does not have the meaning of permanent residence (ibid:ibid). This is despite the fact that the term "shochen" in Hebrew is explained by the Hebrew Academy as living or functioning in a particular place https://hebrew-academy.org.il/?s=%D7%A9%D7%95%D7%9B%D7%9F#gsc.tab=0&gsc.q

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The central argument that can be seen refers to the "struggle" that occurs between "Satan" and "God." When by virtue of his "satanic" "role," "Satan" tempts people to deviate from the path of God.

This concept is surprisingly similar to what was previously proposed about the struggle between Shiva and Vishnu, where the actions of humans may contribute to the strengthening of one over the other. When humans are tempted "to evil", Shiva becomes stronger and the world deteriorates further towards evil. However, when humans do good deeds, Shiva becomes weaker and the world moves towards goodness.

In contrast to the "neutral" position of Vishnu and Shiva, the Christian tradition expands the activity of the "Satan" who does not "wait" for man's self-degradation, but "tempts" them with all kinds of special "temptations".

Hence, the common expression in Christian cultures about when a person succeeds in his actions, as if that person "sold his soul to the devil". This expression usually tries to explain the sudden success that a certain person has. However, it can also be an "excuse" for the immoral actions of certain people.

When the apparent source of all this happening comes from verse 15 of chapter 3 of the Book of Genesis. When the idea is translated from the perception of the theological agenda that Paul imposed on Christian theology, it appears that the verse that speaks of enmity between man

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and the serpent is translated into a struggle between Jesus (the man who is the Son of God) and the serpent that signifies "Satan."

The reason for this Christian interpretation is that "seed" is written in the singular and therefore refers to a specific person. Since Jesus is this special person, it is about man's constant struggle with the temptations that Satan presents to him.

Of course, the meaning of the term seed in Hebrew refers to man's descendants and not to a specific person. Hence, Tovia Singer argues that the Christian concept of a constant struggle between "man and Satan" cannot be derived from this verse and another biblical source must be found to "prove" such a struggle [146]).

The idea proposed above constitutes a trigger for the end of the world, when humans become very "corrupt" and leave little of the "righteous", at which point Jesus will come to preserve those "righteous". The arrival of Jesus will bring about an open war between Jesus and Satan, a war in which Jesus will defeat and destroy Satan and his soldiers.

In order to provide "proof" of their theological view, believers use descriptions found in the Book of Revelation, which itself takes elements from the Bible. An element that is described in an almost similar way is the appearance of the four angels riding four horses of different colors.

Chapter 6 of the Book of Zechariah describes a description mentioned in the Book of Revelation. For example, in the chapter, verse 1, the prophet

146 Ibid:ibid

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Zechariah sees four chariots. The first chariot is harnessed to white horses, the second to red horses, the third to brown horses, and the fourth to black horses.

In contrast to the Book of Revelation, in which angels announce some specific event that is about to occur. In the book of Zechariah, the interpretation is already offered in the chapter itself. The angel explains to Zechariah that these are the winds of heaven, namely, east, west, north, and south.

At this point, believers over the years began to ask themselves, after all, they had been promised by the Christian theological concept that everyone who believes in Jesus would never die [147]).

From this, the believers understood that they deserved eternal life in the bosom of Jesus. Therefore, they asked, what would happen to those "righteous", those "righteous" who had already died. Paul in the First Epistle to the Thessalonians claims in chapter 4:16, that the dead who belong to Jesus will rise first. And later, Paul informs them that those who are alive at that time will be "caught up" with them to meet Jesus in the air [148]).

From all of the above, we can see how the "end of days" will look to Christians. First, the central motif of the "end of days vision" is the return of Jesus and the "resurrection of the dead."

147 The Gospel of John 5:24, 6:47, 10:28 and explicitly states in 11:26 that whoever believes in Jesus receives eternal life. New Testament, Gospel of John, https://www.kirjasilta.net/hadash/Yoh.html

148 New Testament, First Thessalonians, Chapter 4:16,17 https://www.kirjasilta.net/hadash/1Tes.4.html

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The time of the beginning of the "end" will begin as shown in the Gospel of Matthew in chapter 24:6 and in the Gospel of Mark chapter 13:7. The world will experience upheavals, wars and conflicts will increase in the world. Parallel to the increase in corruption and immoral acts, which will lead to the deterioration of the world to a state that is not "good theological."

When the situation begins to be very problematic, as Paul dictates in the Epistle to the Ephesians chapter 6:12. The war is not against flesh and blood, but against demons and spirits. Therefore, the situation of the "righteous" believers will be bad and they will need special help [149]).

At this point, from the Revelation or the Vision of John, the details emerge in which the gospels are opened, temptations are broken, and angels arrive on colorful horses, each appearance and/or each breaking of a key symbolizing some stage in the progress towards the "end of the world." In combination with the war described in the Book of Ezekiel, Chapter 38, about the arrival of Gog, King of Magog, to fight Jerusalem, the Book of Revelation describes a war taking place on Mount Megiddo. A term from which it is derived in Christian culture, from the place of the final battle between Jesus and "Satan", in which Jesus wins, to the phenomenon of a struggle for the "end of the world."

This phenomenon of the second coming of Jesus actually leads to the existence of many who claim to be the second coming of Jesus, which

149 New Testament, Ephesians 6:12-19 https://www.kirjasilta.net/hadash/Eph.6.html

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leads to the establishment of groups that ultimately disappoint believers and/or in some cases lead to suicide and/or death in another way.

A second phenomenon, the Rapture, has been gaining momentum since the release of the multimedia series "Left Behind" [150]).

The Christian belief that Jesus will return to Earth a second time, taking those who obey and act on his words, leaving the wicked to suffer on earth and then die and go to "hell," the place where the wicked will be forever.

In the end, Jesus defeats all the forces of evil that seek to threaten the world.

The "righteous," those who have lived their lives according to the dictates of Christian theology, will live safely in a global utopia. When Jesus rules his kingdom for a thousand years, his kingdom will bring the world into perfect harmony between man and God [151]).

As mentioned, one of the concepts of Christian eschatology refers to the deception of the Jews. This is to justify a "prophecy" in the book of Daniel, which was previously presented as not being a book of prophecy. The book of Daniel supposedly mentions the time of the "end". When

150 The "Left Behind" series, a series of 16 suspense novels written by Jerry B. Jenkins and Tim Lahaye about evangelical Christians living in an apocalypse inspired by the Book of Revelation. Published by Tyndale House between 1995 and 2007, including audio dramatizations, graphic novels, a children's series, feature films, and computer games. From https://www.britannica.com/topic/Left-Behind-book-series-by-Lahaye-and-Jenkins

151 https://www.britannica.com/topic/Christianity/Eschatology

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chapter 9 of the book of Daniel presents a "timetable" translated into weeks of years [152]).

From the Christian interpretation it appears that the "Satan" disguises himself as the "Messiah" and deceives the Jews who think that the "Satan" is the true "Messiah".

That same type called in Christian theology "Antichrist", "anti-Messiah", will bring about an agreement with the Jews to build the temple, an agreement that will be broken at the end of a period described in verse 27 as a week and a half, which will lead to a period of calamity and tribulation.

A period in which the Jews will be in great trouble, which will lead to Jesus coming and intervening while he defeats the Antichrist and rules the world in a Utopian reign for a thousand years.

The canvas is short of containing all the variables of the "Revelation of John", which includes the four horsemen that herald the opening of the seals that determine different destinies. As with the reference to the Magi number seven, we also find the seven bowls and the seven trumpets. In addition, there are other themes such as the sacrifice of the "Lamb", the "Woman of the End Times", "Babylon the Great" and the important variable about the "beast" whose number is 666, which determines the fate of humanity [153]).

152 Book of Daniel, Chapter 9, Verse 25, 26
153 https://www.britannica.com/topic/Christianity/Eschatology

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Walid Shoabat, a Muslim who converted to Christianity and became an advocate for Christianity, presents the relevant variables of Muslim eschatology [154]). According to him, the Muslim "Messiah", known as the "Mahdi" is in fact the Christian Antichrist.

That is, the variables that characterize the "Mahdi" the Muslim "Messiah" are opposite to the variables that characterize the Christian "Messiah". In fact, it can be assumed that there are two ends of the same coin here. With each side certainly claiming that its side is "right" and the other side is "wrong".

According to Smith, there is no "surprise" here, since the brother of Khadija, the wife of Muhammad, the founder of Islam, was a Christian priest. It has already been suggested that the possible source of Islam is precisely Gnostic Christianity. Thus, if elements of Christianity were "treated" to appear Muslim, this would not be a very big "surprise".

The first variable that immediately appears when it comes to the Muslim "vision of the end times" is the "resurrection of the dead." In fact, this vision begins with the "resurrection of the dead," the Day of Awakening as it is called in Arabic.

This is the new time that is created after a person dies, arriving at the "right place" where the "honest believers" await the "resurrection of the dead." An integral part of this is the revelation of the "Mahdi" who guides

154 WALID SHOEBAT ISLAM AND THE FALSE PROPHET https://www.youtube.com/watch?v=KCKtBgs8uYY&list=PLf6i613Sh8bdkpzqMLtlYuj8GP0DhCPCE&index=13

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the Muslim world toward the arrival of the "Muslim Jesus." The role of the "Muslim Jesus" is to bring justice to the world, kill the pigs, and rule the world.

The role of the "Mahdi" is to declare all-out war on the Jews and the Christians. Another part, which shows the connection between the two eschatologies, Muslim and Christian, is the appearance of the "Dajjal", the Muslim Antichrist [155]).

The "Dajjal" false "Messiah", will rule the world and after a reign of 40 days or 40 years, he will be destroyed by Jesus or the Mahdi ("the rightly guided") or both, and the world will surrender to God.

Al-Dajjal will appear during a time of great tribulation, as is also shown in Christian eschatology. In this case too, the Jews will follow the "Dajjal" and claim to be God in Jerusalem [156]).

He will perform false miracles, and most people will be deceived by his works. At this point, the second appearance of Jesus will occur. Tradition predicts that Al-Dajjal will appear in the East, perhaps in Khorasan (the

155 Ibid:ibid

156 It should be noted that in the Muslim view, the Jews are seen as those with whom Allah is angry, and therefore five times a day in each prayer with the Islamic opening prayer, the Muslim worshiper curses the Jews in order to please Allah. As stated, Allah is not the God of Abraham, the God of Isaac, and the God of Jacob, but one of the idols out of the 360 idols that resided in the Kaaba, which the founder of Islam transformed into the sole god. As stated, Islam, like Christianity, holds to a "trinity" of Allah, the Quran, and Muhammad, just like the Hindu Trinity, or the Christian Trinity.

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east of the sunrise [157]), or in the West. Also, some identify him with a Jew who deceived the world [158]).

According to Walid Shoabat, the main goal of Islam is to establish a Muslim theocracy in which Sharia law prevails. Therefore, the entire jihad variable is used, while "soliciting" Muslims to die as "testimonies to the truth of Islam" during jihad. Therefore, that "witness" receives benefits both in this world and especially in the next world, where that "witness" as mentioned enjoys unlimited marital relations with eternal virgins [159]).

Not only Christianity and Islam have a "vision of the end times", but also Rabbinic Judaism has a vision. Since the priestly class that served in the Temple and was entrusted with the Torah of Moses did not accept either the concept of "Messiah" or the concept of "the end times", hence, the Torah of Moses does not have a "vision of the end times".

Therefore, the focus is on the "vision of the end times" of Rabbinic Judaism that "aligns" with the theological concepts of Christianity and Islam.

As shown in the book "Revelation" in the New Testament, Rabbinic Judaism also has a division into periods. Although there is disagreement among scholars of Rabbinic Judaism, whether "the Messiah" comes before

157 Here we should mention the story from the Quran about Ducharnal attributed to Alexander the Great. The story claims that Ducharnal went east and reached the place of sunrise, a swamp from which the sun rises every morning. Which suggests, as Christian apologists such as David Wood, J. Smith and others claim, that the Quran is a work of man and does not contain any divine inspiration like the Hebrew Bible and/or the New Testament.

158 https://www.britannica.com/topic/al-Dajjal

159 WALID SHOEBAT ISLAM AND THE FALSE PROPHET https://www.youtube.com/watch?v=KCKtBgs8uYY&list=PLf6i613Sh8bdkpzqMLtlYuj8GP0DhCPCE&index=13

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or after the "resurrection of the dead." Despite this, the division into periods begins with the period of "faith in the Messiah," meaning that believers belonging to Rabbinic Judaism must believe that there is a "Messiah" and that there is a "resurrection of the dead."

Through the "beginning of redemption", followed by the war of Gog King of Magog, the appearance of Elijah which follows at the end of the war of Gog. After the appearance of Elijah comes a period known as "the scourges of the Messiah", after the days of the "Messiah", the building of the Third Temple and the "abolition of the evil inclination".

At the end of this period, a period known in Judaism as the "resurrection of the dead" begins, which ultimately in the seventh millennium the world is destroyed and everything starts from the beginning.

Also in Norse mythology, which describes a war between the various gods, there is a set of "prophecies" that indicate the overcoming of the "good" god over the "evil" god. When the "good" god leads the world to a period of utopia and idyll.

Here too there is a division into a difficult period that gives rise to the need for that "savior" who will redeem the people who are loyal to the "good" god in their struggle against the forces of the "evil" god.

In the religions of the Far East and South Asia, unlike the religions of Christianity, Islam, and Rabbinic Judaism, there is no historical eschatology, but there are both personal and universal eschatologies. That is, the

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philosophical conception of the religions of the Far East, relates to the individual and his actions rather than to a practical religion that requires a rigid central institution.

The universal eschatology in Hinduism is best described as a mythical or "relative" eschatology and includes the Hindu creation myth and the myth of the eternal recurrence of the universe, a cosmic drama that is believed to be reenacted or influenced by religious rituals. Although the Hindu eschatological tradition does not include a final consummation, it is characterized by great cycles of rise and fall, creation and destruction [160]).

160 https://www.britannica.com/topic/eschatology/Religions-of-Asia

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## 13. "The Devil's Contribution to the End of the World"

Not only Christianity, Islam, and Rabbinic Judaism have such a vision that overwhelms the world and leaves it to the mercy of the "evil god." This view, both in Christianity, Islam, and Rabbinic Judaism, contradicts the Torah of Moses, which claims that there is a single God and that He is the source of good and evil.

In fact, the dichotomous view of the "good" God versus the "evil" God originates precisely in the Mesopotamian culture that was transferred to the Persian Zoroastrian religion. This is a theological view that singles out a single god but attributes the eternal struggle between the forces of light and darkness. Despite having faith in one God, light and darkness are represented as deities and therefore it becomes a kind of notheological theological concept [161]).

This theological concept attributes to man the freedom to choose to do actions that will encourage the forces of "evil" and/or the forces of "good". Such a concept of free choice constitutes an important motif in the Torah of Moses. As it is expressed in verse 19 of chapter 30 of the Book of Deuteronomy.

In both Islam and Christianity, the topic of "Satan the Devil" is almost always on the agenda. As mentioned, both of these theological concepts

161 From Boyce, Mary (1984). "Zoroastrianism", in: Hinles, John R. (ed.), Lexicon of Contemporary Religions, Hebrew: Moshe Sharon, scholarly editing for the Hebrew edition: Zvi Verblovsky, Keter Publishing 1992.

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see "Satan" as an independent personality who acts according to his desires.

While Christianity offers a complete theory about "Satan". According to Christians, "Satan" is a beautiful angel who rebelled against God and was expelled from Paradise with his demonic assistants [162]).

When what motivates the Christian "Satan" is his pride and the whole purpose of the proud "Satan" is to replace God. Therefore, that "Satan" constantly fights against God, he does this by using the "free choice" of humans in order to tempt them while creating various temptations with the aim of denying God [163]).

Christian theology has developed a system that "corresponds" to the "army of heaven" when "Satan" and his various demonic assistants fight against God and his angels. Therefore, for this purpose, the Christian Church has trained specially trained priests who are skilled in "exorcism of demons." These priests fight the demons who are the messengers of "Satan", who came to "steal" the souls of innocent people.

The Muslim approach to the figure of "Satan" is also the same as the Christian approach, and he is seen as an independent entity whose purpose is to hinder a believing Muslim from worshipping Allah. Therefore, every Muslim prayer begins with a call to expel "Satan" [164]).

162 This approach, according to Christians, is "reinforced" by what is written in the book of Isaiah, chapter 14, verse 12, which states "How art thou fallen from heaven, O day-star, son of the morning! How art thou cut down to the ground, that didst cast lots over the nations!". The interpretation of the name "Lucifer" is illuminated to fit the writing in this verse.

163 Bamberger, Bernard J. (2010). Fallen Angels: Soldiers of Satan's Realm. Jewish Publication Society

164 استكفار الله بشتين الراجي I seek forgiveness from God against the terrible devil.

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However, both these approaches, the Christian and the Muslim, which initially use the Hebrew term "Satan" give it a meaning that the Hebrew Bible does not present at all. "Satan" in Hebrew means a stumbling block, something that hinders. Therefore, the term "Satan" usually appears as a verb and not as a noun, even when it is directed to an entity, such as an angel.

Also, according to the writings of the Hebrew Bible, God does not have any helper named "Satan", but God assigns a role to a random angel to serve as a stumbling block. We learn this, for example, from both the books of Job and Zechariah. When in the book of Job "Satan" is used as a random angel and is clearly presented ten times in the book of Job in chapters 1 and 2 of the book. Likewise, the term "Satan" is mentioned as a prosecutor in the book of Zechariah, chapter 3, verses 1 and 2.

As mentioned, the term "Satan" is mentioned in the Bible twenty-nine times, starting in Numbers 22:22 when the angel of God stands before Balaam's donkey and prevents it from passing, and ending in 1 Chronicles 21:1, where it is said that King David numbers the children of Israel, which causes a plague.

It is conceivable that if there were a debate between Christian, Muslim and Jewish theologians on the subject of "Satan", it is clear that both Muslims and Christians could rely on what is written in the Hebrew Bible to "prove" their words about "Satan". Otherwise, they have no theological

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"justification" to present the same "satanic" entity that causes harm to man through the temptations they present to him.

Especially when both Christianity and Islam "boast" about being a "monotheistic religion" linked to Abraham the Hebrew, and the Hebrew Holy Scriptures.

In addition, they see themselves as "replacing" the concept of Rabbinic Judaism, which Christianity claims "wronged" when it rejected Jesus "the Messiah", and/or which Allah is "angry" with according to the Muslim view.

However, will they be convinced that there is no special angel named "Satan" and that there was never a rebellion of angels against God, and that the rebellion was led by an angel named "Satan".

Also, will they be convinced that the Hebrew term means only a disturbance and that there is actually no entity by that name. Also, will they be convinced that according to the instructions of the Hebrew Bible, it is God who determines the roles of the angels. And according to the Hebrew Bible, all good and all evil in the world comes from a single source, God alone [165]).

For Christians and Muslims, the use of "the devil" may be a way to evade punishment, when "blaming" the "devil" for all sorts of "immoral acts"

165 According to the Hebrew Bible, the source of evil and good is divine, but the choice is in the hands of man. Thus, free choice is the virtue that determines whether man is worthy and/or unworthy of divine grace. See Deuteronomy, Chapter 30.

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that are perceived by others as "bad acts." When a person does the same things, he may resolve his cognitive dissonance by blaming "the devil" [166]).

It is to be assumed that by "blaming" "the devil", taking "responsibility" for bad deeds becomes limited and thus the person can apparently allow himself to act in a less considerate manner towards others.

That is, when he is caught in a bad deed, he says that "the devil pushed me into it". As if to say I am not guilty but "the devil" is to blame for my bad deeds.

In addition to blaming "the devil" for a person's bad deeds, there is a perception that is accepted at least in folklore among various peoples, that when a person succeeds in his deeds, he has apparently "sold his soul to the devil" [167]).

From all of the above, it can be seen in fact that there is a possibility that a person reading the Hebrew Bible may be "armed with the glasses" of "prejudice" and/or a "desire to prove". In other words, it is a kind of combination of primary belief, which "Dictates" the understanding of the text.

It is assumed that this is one of the reasons why Chapter 30 of Deuteronomy repeatedly says that the words are "close" to the reader [168]).

166 Introduction to Psychology Ernest R. Hilgard and Richard K. Atkinson, Tel Aviv: Otzar HaMorah, reissued 1983. Hebrew

167 The Hebrew term "sold his soul to the devil" refers primarily to those Jews who made a deal with the Nazis in order to save themselves. For example, the case of the "Kestner Train" named after Israel Kestner, in whose trial the judge claimed that Kestner "sold his soul to the devil". Ayala Nadibi, Kestner Train – On Lies and Betrayal, Carmel Publishing, 2024. However, in Christian folklore, there are other references to this term, see for example https://en.wikipedia.org/wiki/Deal_with_the_Devil

168 Deuteronomy Chapter 30 Verses 11 to 14

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That is, the writer is asking the reader not to "translate" the text according to his initial perception, but to see them as they are. In order to understand and apply the Torah's instructions, they do not need a special interpretation and/or a special interpreter and/or some kind of "miracle".

In the case of an interpretation of "the devil", for example, pagan belief, while wanting to find "justification" in the same source, which they proudly present as a reliable source. The book of Matthew in the New Testament, for example, does this a lot. When it offers an "explanation" from the Hebrew Bible for phenomena that are supposedly related to the life of the Christian "Messiah" [169]).

As mentioned, this concept of a "good" god versus an "evil" god is a concept that originates from earlier mythologies. The issue of the struggle between Shiva and Vishnu over the souls of humans has already been mentioned above. When humans, who have free choice, may strengthen one of these gods in the struggle that takes place between them.

This concept may seem "natural" in a person's daily life. When he occasionally encounters actions, visions, thoughts, and the like, which can

169 For example, Matthew 1:23 is presented as a "prophecy" in the book of Isaiah, which speaks of a sign that the prophet gives to Ahaz, who was facing a common enemy who was about to destroy his kingdom. Thus, this sign could not have been given to Ahaz if it had come about 700 years after the act in question. As well as Matthew 2:15, Hosea 11:1 is quoted, but Matthew forgot to present the beginning of the sentence in which it says that "a young man of Israel, and I loved him, and out of Egypt I called my son," as well as Matthew 2:18 and Matthew 3:3 and more in the New Testament, a new translation https://www.kirjasilta.net/hadash/

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be associated with a group that he considers "good" and/or a group that is considered "bad".

After all, every culture must be seen as consisting of values and norms, which present what is "appropriate" and/or "inappropriate" for the relevant culture. Together with positive and negative sanctions, the different cultures "build" the personality of the individual living in them.

As is evident from the composition of societies in the world, most of them will include groups. When the various groups within society are formed as a result of a common system of group members, in principle there are circles of groups, the circles will be expressed in accordance with the definition of the individual within them.

In essence, it has already been said that a group is defined as a collection of individuals who identify themselves as members of the same group. Thus, each group identifies both its members and the members identify the structure of the group.

The structure of the group is supported by the agreement of the members to that structure. In the absence of agreement, tensions arise within the group until agreement is reached. Since man is a "social animal" he lives most of his life in a group [170]).

The meaning of a person's belonging to a group changes from time to time and from group to group. Reality, as it turns out, is a little more complicated and there is actually no "model" that can comprehensively

170 Social Psychology Study Guide and Readings, The Open University, 2012, Hebrew

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describe our entire existing reality. From time to time, a certain model can "fit" on a statistical level to a unique reality, but such a comprehensive "model" does not exist in reality [171]).

The group uses sanctions to achieve agreement (conformity) to its goals. The group's response to the deviant member varies according to the prestige of the member's status.

The degree of cohesion in the group. The extent to which the deviation hinders the achievement of the group's goals. Deviation from group norms can contribute to increased cohesion, strengthen values and norms, or cause the group to disintegrate.

Since the dawn of human history, humans have been concerned with questions concerning the meaning of life and the values that guide them. Culture imparts to its people the accepted values and norms from the moment they are captured within the framework of the process of socialization, the process of integration that every person goes through on the way to becoming a member of society [172]).

Over time, people come to see norms as something obvious and an integral part of everyday behavior. People in a culture expect each other to act within the norms in every interaction.

171 Erwin Goffman, 1985, "The Presentation of the Self in Everyday Life", Dvir Publishing, Hebrew

172 Nava Rosenwasser and Liron Nathan, "What is a Group - Basic Concepts in Social Psychology" in Rosenwasser, N. and Nathan, L. (eds.) Facilitating Groups - Reading, Jerusalem, Zippori Center and the Society for Community Centers, 1997: 11-30. Hebrew

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This is done through values, which are culture-dependent standards. That is, in every culture and every society, these standards change, determining what is good and what is bad, what is right and what is wrong in a particular social setting. That is, what is true in one culture may not be true in another culture [173]).

Each culture defines a large number of values, but not all values receive the same degree of importance in the eyes of that society.

The scale of values essentially ranks the values of that society, at the top of the scale of values were those values that are fundamental principles. The individual learns them through the process of socialization. This process includes ongoing social and cultural experience, which provides the individual with the patterns, rules, and values of the culture of the society in which he lives.

The socialization process is a basic and even critical process for shaping the personality, emotional behavior, and thought patterns of the individual in society.

It must be assumed that those who joined the "new" theological concepts such as Christianity and Islam at the time did not arrive as a "blank slate" ready to absorb the doctrines of these "new" theologies.

Therefore, it must be assumed that there was some kind of combination between their previous concepts, in which there was a place for an idol

173 Ibid:ibid

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responsible for "good" versus an idol responsible for "evil," with the "new" theological concept they adopted for themselves.

In other words, although the Hebrew Bible explicitly states that there is no angel named "Satan", but rather that this is a role assigned to a random angel, the Christian and later Muslim theological conception saw fit to present a "malicious entity" named "Satan" whose role is to "hinder" man from reaching the "waiting place" until the "resurrection of the dead".

Thus, the verb "Satan" becomes a noun associated with the entity that, as mentioned, tempts man.

The existence of such an entity is extremely important to the Christian and later Muslim theological conception. This is because when a "threatening" entity exists, believers will "crowd" under the "theological umbrella" of Christianity and/or Islam.

Thus, the existence of a "malicious", "threatening", "hindering" and "frightening" entity "forces" believers to seek "protection".

Thus, the Christian church "guarantees" the loyalty of believers who They will be afraid to face that "special" entity of "the devil" on their own.

The existence of such a "threatening" entity not only ensures the loyalty of believers. It also ensures their obedience to the instructions of the church. The existence of priests who specialize in "exorcism" "guarantees" believers a means of dealing with those "demonic creatures" that may cause harm to the innocent believer.

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Thus, in the absence of ritual instructions, such as in Rabbinic Judaism, which governs the lives of believers through detailed instructions, there is a need for theological concepts such as Christianity and Islam to have some kind of supervisory mechanism that will direct believers to loyalty to the leadership that administers the relevant theological concept.

As is known, the control of Rabbinic Judaism over believers is extremely strong. The believer is bound by the instructions of Rabbinic Judaism at every step of his life from the moment of conception until the moment he dies. Even after he dies, he is subject to the instructions that bind him and his family.

The list here is too short to include all the instructions of Rabbinic Judaism, but we will mention a few of the instructions of Rabbinic Judaism here. Every believer who wishes to marry must do so under the supervision of Rabbinic Judaism. When a son is born to him, the believer is obligated to undergo circumcision performed by a "qualified" person on behalf of Rabbinic Judaism.

All the food he consumes is under the constant supervision of Rabbinic Judaism. Every event in his life is dictated and directed by the instructions of Rabbinic Judaism. General events such as days of mourning and holidays, the behavior of the believer is dictated by the instructions of Rabbinic Judaism.

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In fact, as suggested earlier, the entire lifestyle of the believer is dictated by the instructions of Rabbinic Judaism.

Such almost absolute control that Rabbinic Judaism has over the believer does not exist in the Christian theological view over all the sects that comprise it.

Likewise, the Muslim theological view over all its sects does not have significant instructions from which it is impossible to deviate, as Rabbinic Judaism does.

Hence, the only way for the Christian and Muslim theological conception to oblige the believer to listen and obey its instructions would be by providing a special "service" of "protection" against that "threatening" and "frightening" entity like "the devil".

Admittedly, there are "points of contact" in the believer's life with the authorities of the Christian and/or Muslim theological conception.

However, these points are not "absolute" and "controlled" as is the case in Rabbinic Judaism.

It is therefore possible to assume that in Rabbinic Judaism "the devil" does not have such an "important" role, therefore its use is inappropriate, to the extensive use made of it in the Christian and/or Muslim theological conception. For them, "the devil" is truly "necessary" to deepen the connection and through it the dependence that the believer will have on the relevant theological conception.

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By "deepening" the believer's "fear" of the activity of that "demonic" entity, the believer creates a "dependence" on the church. This "dependence" is expressed in the deepening of the believer's faith in the two additional components, "Messiah" and "the resurrection of the dead." When the relevant theological concept "protects" the believer from the "activity" of the "evil" entity, the believer can be "sure" that he will reach the "waiting place" appropriate for the "resurrection."

Because a believer who has been "tempted" and/or "fell into the trap" set for him by the "demonic" entity will reach the "other place" where he will receive the "eternal punishment" he deserves.

Although Rabbinic Judaism does not deal with "Satan" in the same terms as Christian and Muslim theology, Rabbinic Judaism also has an imaginary "demonic" figure to whom they attribute various acts that are primarily considered "forbidden."

This figure, known in Rabbinic Judaism as "Ashmadai," is in fact the "king of demons." The origin of the name "Ashmadai" is a corruption of the term "devil", Azmidan in Persian [174]).

In the Babylonian Talmud, Tractate Gittin, page 68, for example, a story is told in which King Solomon uses Ashmadai to build the Temple. This is because according to the laws of the Torah it is forbidden to swing iron on stones intended for the construction of the altar [175]).

174 From the website "Words that have penetrated Hebrew", from Persian https://www.safa-ivrit.org/imported/persian.php

175 Deuteronomy Chapter 27 Verse 5

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According to the story, Ashmadai pretends to be King Solomon and rules in his place during a period when, according to the Talmud, all the sins of which King Solomon is accused were committed. This story is in fact an "explanation" of why King Solomon, who was considered a wise man who received a blessing from God, ultimately becomes a great sinner [176]).

As a result of King Solomon's sins, God tears the kingdom of Israel into two, leaving the house of David to reign only over the tribe of Judah [177]). Accumulated punishment after David's sin when he killed Uriah the Hittite and took Bathsheba, the wife of Uriah the Hittite, the mother of the king Shlomo.

Ashmadai actually "performs" the same role that Christian and Muslim theology assigns to "Satan." Thus, this figure of "Satan," contrary to the perception of the Torah of Moses, also exists in the theology of Rabbinic Judaism.

176 1 Kings, Chapter 11, Verse 6
177 1 Kings, Chapter 11, Verse 11-14

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## 14. Respond to criticism

According to critics, anyone who reads the Book of Daniel, for example, and/or certain verses in the Book of Malachi, as well as anyone who reads the Book of Amos and even the books of Isaiah, Jeremiah and Ezekiel, may get the impression that this is about the coming of the "Messiah", the "end of days" and all the "components" if not of Christian and Muslim theology, at least of the theology of Rabbinic Judaism.

The question is asked: How can we reconcile these things in such a way that verses that are explicitly presented as alluding to the above-mentioned events do not actually offer what they are "supposed" to express, at least in their accepted interpretation?

In order to try to answer this important issue, it is first and foremost necessary to establish rules of interpretation that will be systematic without being able to change them each time in order to present the agenda that the commentator wishes to present.

In other words, the "special glasses" with which the commentators of Rabbinic Judaism and/or Christian commentators see must be removed, and things must be seen in accordance with the spirit of the Bible itself.

It has been said more than once that there is no need to interpret the Bible according to all kinds of "tricks" and "manoeuvres," because this method constitutes the very problem itself. Through the "tricks and

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maneuvers" that commentators use, one can find the "Messiah" even in the writings of Shakespeare or even in more modern writings.

The Torah itself, in chapter 30 of Deuteronomy, claims and repeats throughout the Torah that the things are very close and there is no need to understand them except as they are written. The prohibition to add to and/or subtract from the Torah, proposed in Deuteronomy, chapters 4 and 13, also applies to its interpretation. There is no possibility and no need to interpret. When the Torah sees fit to expand, it expands. When there is no expansion, it is as it is. There is no need to turn it around in order to find some "added value" or some special "secret."

When one reads and understands the Bible literally, the words are heard as they are and do not have a "hidden" meaning that must be sought and discovered in order to understand. Although, as an intellectual exercise, it is very interesting to locate "secrets," "meanings," and "hidden words" among the verses of the Bible, there is a considerable distance between this intellectual exercise and theology.

Even Karaite Judaism may be misleading in its interpretation. Thus, although Karaite Judaism states "Sola Scriptus," meaning that only the Scripture determines, not the interpretation. Karaite Judaism also offers logical inference to interpret the Bible. Logical inference may sometimes be misleading and lead to the understanding that the Torah is not looking for anything at all.

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Thus, Karaite Judaism, assuming that from the inference of the words in the Bible it believes in "the Messiah" and "the resurrection of the dead," may be mistaken. At least in light of the well-known historical findings that are also accepted by Rabbinic Judaism.

This finding is the most important starting point for understanding the entire system of biblical understanding. Along with this finding, we must not forget several very important facts. The first is that Hebrew is written without any punctuation. All punctuation was added to the Bible at a later time by Rabbinic Judaism.

This fact, adding punctuation, may immediately lead to misleading the text from the beginning while aiming at the agenda of Rabbinic Judaism. Thus, from the beginning, reading the Bible with punctuation on behalf of Rabbinic Judaism, loses the credibility of the text itself.

This is because this is the second fact, Hebrew is not read only by combining the letters into words, but the reader recognizes the word from a pool of words that is with him. In fact, none of those who read the word, actually see the written word, therefore even if the word is written with errors, he can still recognize the correct word without the errors [178]).

The historical starting point, as stated, is that the priesthood, which received its inspiration and authorization from God in the wilderness, and

178 Research into the reading process today suggests that the foundation of accurate reading is not just the three components listed above (phonological awareness, letter-sound association, and orthographic recognition of words, The Psychology of Reading: Exploring the Brain Behind Words, https://betshy.com/iw/2024/03/10/

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which is the only party that can explain, teach and guide the Torah of Moses, never accepted the concept of "Messiah" and "resurrection of the dead."

Therefore, and apart from the priesthood serving in the Temple, there is no need for spiritual leadership [179]). Therefore, the entire rabbinic status on behalf of Rabbinic Judaism has no biblical significance. Unlike the priesthood, they are self-appointed and receive their "authority" solely from within themselves. This is why the priesthood is so vilified by Rabbinic Judaism.

The great debate that took place between the Pharisees, the spiritual teachers of Rabbinic Judaism, and the priesthood revolved around these two beliefs, "Messiah" and "resurrection of the dead." One must always ask why the priests, who were more aware of the Torah of Moses, did not accept this concept of the Pharisees?

In fact, the rejection of the Pharisees' view does not stem solely from political rivalry and/or intellectual whim. Rather, it stems from their knowledge of the Law of Moses and the Prophets, so that in the priests' view, these beliefs of "Messiah" and "resurrection of the dead" have no true biblical basis.

In order to begin the journey of criticism, it is assumed that the critics will present what is said in Numbers, Chapter 24, Verse 17, the words of

179 In Numbers, Chapter 25, verse 13, God grants Phinehas and his descendants a "covenant of priesthood forever." Thus, no person who is not a descendant of Phinehas the priest has any mandate to be a priest and speak in the name of the Torah.

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Balaam, which are supposedly perceived as "prophecy." As well as in Deuteronomy, Chapter 30, Verses 3 to 5. From what is said there, it is supposedly implied that in the "future," God will return the people to their land from all the places where they were scattered, and they will dwell safely in their land.

If we remove the "prophecy glasses" that the interpretation wears, we will see the context of these words in the chapter. On the other hand, if we look at the history of the Jews, we will see that this "prophecy" has already been fulfilled once with the return to Zion.

In the context of the relevant chapter, Numbers, it is clear that this is not a prophecy that requires the "end of days." This can be seen from the context of the chapter and the things said in it. First, it should be noted that the division of the entire Bible into chapters is artificial and has no connection with the book itself. Thus, each of Balaam's statuses constitutes one complete unit.

Within this status, it is about Balaam's desire not to receive punishment from God. This is because, because of his greed and despite God's warning, he accepted the request of the King of Moab to come and curse the Israelites.

God warns Balaam not to dare curse the people of Israel who have divine "protection." God again warns Balaam not to dare say anything against the

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people. Furthermore, God sends an angel to prevent Balaam from reaching his desired destination.

Therefore, all the speeches that Balaam makes come to please God, who forbade him to go. In other words, these are flattering words that come to please God's "ear", as if their owner is saying I hear your voice and I bless the people. Hence, there is no possibility of deducing any "prophecy" from this unless we are "armed with the glasses of prophecy" and see everything under the "lens of prophecy."

If we consider the speeches of Balaam, known as "the blind man," we learn a number of very interesting variables. In each of his speeches, the address is to the Israelites, but before each address he demands that Balak "make an effort" to move the entourage to another location and to sacrifice a number of animals as a sacrifice. The question will be why he had to move to different locations, set up altars and offer sacrifices there? The answer will be from the scripture, he nevertheless sought to "curse" and tried his luck several times. However, he failed because, as he excuses himself, he can only say what he is allowed to say [180]).

The biblical meaning of the term "prophet" should be mentioned here. As has already been said, the two terms "Navy" and "Elohim" are used differently in the biblical language than in modern Hebrew and/or in any modern language. If we refer to the Book of Exodus, chapter 7, verse 1, Moses is used "as Elohim" and Aaron is used "as Navy". From the context

180 Numbers Chapter 22 Verse 80, Numbers Chapter 23 Verse 28, Numbers Chapter 24 Verse 12.

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of the verses, we learn that Moses is "Elohim", meaning the responsible leader, and Aaron is "Navy", meaning the speaker.

From here, and onwards, the term Navy should be considered only as a speaker and does not have any of the various attributes that Hebrew and/or any other modern language attributes to this term. Therefore, when there is "Navy", the speaker, there is behind it "Elohim", the leader who guides the speaker.

Since Balaam is a speaker, an integral part of his jargon is to use In poetic language, pictorial and literary language and not to present the message in everyday language. Hence, all that the story of Balaam presents is the blessings of the people without any connection to the modern term of prophecy.

Deuteronomy, it is clear from the chapter that God warns the people that if they sin, they will receive punishment. The punishment will be the dispersion of the people throughout the world.

But later on it will become clear that if the people ask for forgiveness, then God will return them to their land. In this context, the verses are naturally perceived as a condition of judgment. That is, if you act one way, this is the result, and if you still receive the punishment, if you act correctly, the punishment will be reversed.

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Thus, the context of the verses becomes clear, without any connection to "prophecy" or the "end times" as Rabbinic Judaism seeks to convince the reader.

It should be remembered that it is possible that all the stories told in the Bible were written after the event. Therefore, it is possible that when things are written in this way, there is a possibility of "embellishing" them and "correcting" what needs correction.

Since there is no way to ascertain when, in the sense of before and/or after the event, exactly all the books of the Bible were written, the view of Rabbinic Judaism and/or Christianity that from the outset attributes "prophecy" in the modern sense to all the books of the Bible must be accepted with reservations.

The following verses that supposedly "prove" about "Messiah" as already stated are found, for example, in the book of Isaiah, chapter 11. Also in the book of Jeremiah, chapter 33, and in the book of Ezekiel, chapter 37. First, it should be noted that all the interpretations that have been proposed for these verses all come from the "house of creation" of Rabbinic Judaism. No commentator has attempted to view these verses without the "special glasses" that Rabbinic Judaism has put together. Thus, when the interpretation is equipped from the outset with an agenda that was invented, as stated, by Rabbinic Judaism, it is very difficult for any commentator to oppose the concept that is being presented. Here is the

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place to mention Michael Cremo's study on "Forbidden Archaeology" [181]). This study suggests that the motivation to continue the "chosen path" in research is more important than the objective finding. That is, any finding that does not fit the "path" will be discarded and not included in the presentation of the research data.

Admittedly, this is a very "accusatory" judgment by this researcher, but when it comes to theology, this "accusation" should at least be considered more "objectively". That is, if in empirical research, relevant findings that are not "on the path" of the branch can apparently not be presented, then in the theological field, which does not even pretend to be empirical, such a situation is certainly possible.

All these verses and others that are interwoven throughout the pages of the Bible should first and foremost be distinguished by the period in which they were given.

That is, if these words were spoken during a time of calamity versus a time of peace and prosperity, this should be seen as a very significant difference. When such "prophecies" are presented during a time of prosperity that can be seen as comforting, then they should be treated differently.

181 Michael Cremo. Forbidden Archeology: The Hidden History of the Human Race Retrieved 17 Octobe2013.

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This means that when a person is good, there is no real place for words of comfort. Therefore, in such a case, it will be possible to see such an article as something real that is about to happen.

However, if those words were spoken during a time of distress, a time of calamity and suffering, then in this case they should be seen only as comfort. That is, words of comfort have no future effect other than their coming to give a good "feeling" to the listener.

For example, when people come to comfort a family that has lost a family member, the comforters will not offer "prophecies" that have substance in them. They will, however, comfort and encourage and say anything that will bring comfort to the listeners.

When the entire intention of the comforters is to help the mourners get through the difficult time they are going through at this stage.

In addition, the most important question must be asked at this stage. As is known, during the Greek occupation of Judea, the Jews also suffered from excommunications, prohibitions, and harassment by the government, which sided more with the Gentiles and the Greeks.

Hence, we ask, why then, at that time, did the commentators not come and offer these verses as a future "prophecy" of the coming of a "savior"?

After all, the "prophecies" of the prophets had been known since they were given before the destruction of the First Temple. And the period of

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the Greek occupation was relatively after the destruction of the First Temple.

Therefore, why, precisely with the Roman occupation, did they suddenly begin to "translate" the words of the prophets as a "prophecy" of the coming of a special "savior" from the house of David?

The answer to this is quite simple. During the period of the Greek occupation, the Pharisees did not yet exist, and therefore the priests were the ones who set the spiritual agenda.

The priests, as custodians of the Torah of Moses and who were familiar with the words of the prophets, did not see their words as a “prophecy” in which a “savior” would come to redeem the people.

Therefore, what Rabbinic Judaism offers is an interpretation that is primarily related to their agenda, to replace the priesthood and lead the people in their place.

In fact, all that the prophets propose is a situation that will exist when the people stop sinning and begin to conduct themselves in accordance with the instructions of the Torah. As described in Deuteronomy, chapter 11, they will enjoy God’s support, just as the people enjoyed during the time of King David, a period that is considered by all the prophets to be a good time for the people.

This is because King David listened to the voice of God and walked in His ways. Even when King David made a mistake when he took Bathsheba, he

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repents and tells Nathan the prophet, in 2 Samuel, chapter 12, verse 13, that he has sinned and is ready to accept the punishment.

David's punishment was that the sword would not depart from his house. That is, all his descendants would be subject to struggles, wars, and persecutions [182]).

In fact, what the prophets actually offer is comfort for the people and a hope that will come if the people follow the ways of God in accordance with what the Torah of Moses instructs. The prophets cannot add to and/or subtract from the Torah, but can only bring the things already presented in the Torah. Therefore, this is not a "prophecy" for the future, but a condition.

If the people behave accordingly, they will receive good leadership as King David was in his time. The people will prosper and flourish and rule over many nations. As Isaac's blessing to his son Jacob is presented in the book of Genesis, chapter 27, verses 28 to 29. Thus, this is about a period that will be good for the people as it was good for them during the time of King David. That is, it is about improving the current life of the people if they will only re-adopt the instructions of the Torah.

Here it should be noted and said, assuming that this is a "prophecy" for the future, what good would it do a person who is suffering at this moment if, in order to comfort and encourage him at this stage of his life, he were told that in the future, at an unseen time, his situation would

182 2 Samuel Chapter 12 Verse 10

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improve. What is the point of such comfort? Will it help him overcome the current difficulties he has?

Obviously not, no person who is currently experiencing various kinds of difficulties will be able to be encouraged and come to his senses if he were told that in about six hundred years, for example, the period of time in which, according to Christian theology, Jesus appeared, his situation would improve. After all, in six days or months, there is no guarantee that he will live, let alone in a hundred or six hundred years later.

There is no logic in deducing from all these "prophecies" that they are about a "future coming" of a "special" king who will "redeem" the people and all the non-biblical variables that Rabbinic Judaism invented and loaded onto this narrative. Christian theology also followed the path of Rabbinic Judaism and presented the "Messiah" who will "redeem" the world.

In addition to the above, and knowing at least chronologically that these "prophecies" were spoken about six hundred years before a period in which the Roman governors in Judea were oppressing its residents, why did the Jews, at the time when these "prophecies" were spoken, still not mention that "miraculous Messiah" who would save them from their fate?

Why was it necessary to wait about six hundred years after these "prophecies" were given, in order to "understand" that this was about that "miraculous Messiah" who would come to save the people from the burden of oppression and the burden of the occupation that oppresses them?

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It is clear that all this interpretation of a "Messiah" "Redeemer" of any kind has no basis in reality and/or even in the intention of the prophets. It is a wishful thinking of Rabbinic Judaism, a wish that ultimately changed the world for the worse.

It turned it into an intolerant world that oppresses those who are different, forces and overwhelms man with unnecessary work, and most importantly, it created a significant separation between God and man.

Of the various laws of the Torah, there are at least seventy-four instructions that can be called universal. Any society that implements these instructions can boast of living in Utopian harmony and no longer needs to wait for a "Messiah" to bring the Utopian life promised to believers in the coming of the "Messiah" to reform the world.

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# 15. Epilogue

In principle, when trying to convince others of the justice of your words, some kind of systematist must be adopted in the execution. Every general recognizes that there is a significant need to prepare for each battle. Each battle may be different from another.

But in each battle there are two main tactics. It is worth mentioning the two tactics of war, the first is a defensive war and the second is a momentum war.

In a defensive war, there is a seclusion, when the initiative is in the hands of the other side that is convincing, which is the attacking side. In this case, it is assumed that there is a certain advantage for the attacking side. This is because when one side closes in on its own compound, it allows the attacking side to attack where it is convenient for it. Thus, while those who close in are defending, the attacker conducts all the attacks and the defenders are forced to defend themselves in order to repel them.

The analogy here refers to the ability of the persuader to reach the consciousness of the other side. When it comes to offering the message to those people who are defending themselves, it is very difficult to reach them. They do not accept the message for fear that they lose or will lose if they accept the message.

Thus, even if they are convinced of the logic of the message, they will prefer not to accept it because they do not want to "lose" in the power

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struggle that takes place between the persuader and the person facing him. This is because the secret assumption will be that no person is willing or likes to lose.

These things come as an introduction to present the difficulty that exists in what has been perceived over generations as "truth," while the entire initial concept from the beginning does not stand up to the test of biblical reality.

The perception of the rational person means that a person seeks maximum profit and minimum loss. He is interested in investing little and receiving a lot in return. Therefore, in such a situation, the materialistic person will feel insulted by the fact that the message will convince him.

In order to succeed in conveying the message, a revolution from within is necessary for that introvert. That is, in tactical terms, he will have to step outside his comfort zone. He must leave the fenced-off compound in which he is defending himself.

For thousands of years, since the destruction of the Second Temple and the killing of all the priests, who prevented the Pharisees, the spiritual fathers of Rabbinic Judaism, from ruling the people, Rabbinic Judaism presented the status of priests as "abomination" and transferred the people to their mistaken perception of Rabbinic Judaism.

Since then, the people have been nourished by the influence of those leaders of Rabbinic Judaism without having the opportunity to criticize or

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examine the truth found in their words. In fact, anyone who refers to the religion of Moses today mistakenly refers to it through the "glasses" of Rabbinic Judaism.

The influence of Rabbinic Judaism on the people's way of thinking is so profound that even though the Bible does not show much connection with the instructions of Rabbinic Judaism, the people nevertheless continue to observe the instructions of Rabbinic Judaism, sometimes contrary to the instructions of the Bible.

So profound is the influence that Rabbinic Judaism has that the reader of the Bible "sees" the instructions of Rabbinic Judaism even though the Bible sometimes instructs the opposite.

Therefore, in order to succeed in this task of conveying a message different from the mistaken message of Rabbinic Judaism, some formative event is usually necessary that helps such people open up. In another reality, it should be noted that the most effective way to help people open up to the message is generosity.

When you show a person generosity, the toughest person may open up to you. True, there will be those who behave as if the generous person is obligated to give them everything they ask for. These are people who could be called "antisocial" people.

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Such "antisocial" people see themselves as the center and do not consider what is happening to others. In modern life today, there are more and more people who withdraw who are "antisocial".

This phenomenon probably stems from the lack of "face-to-face" relationships, that is, the lack of personal relationships between people. Today, people prefer virtual relationships more than interpersonal relationships that lead to physical contact between people.

However, even these people will be "thirsty" for any kind of human contact. If this contact is also accompanied by generosity. Those people, assuming they do not have a pathological problem, will be able to open up and give their opinion about the other. As soon as they give their opinion about what is happening to the other, we have already succeeded in conveying the message.

Therefore, it is imperative to emphasize criticism, and not to be afraid to present controversial issues and/or to be afraid to answer difficult questions, no matter how difficult they may be. There is no need to be afraid, since our message is not a religious message but a universal human message.

The most annoying thing will be those people who can be called "hypocrites." Such people pretend to be "likable," "kind," "understanding," and "sympathetic," while in fact they are the opposite of what they present outwardly.

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Indeed, Goffman, in his book "The Presentation of the Self in Everyday Life," presents a system of different "hats" that people "wear" on different occasions and in different life situations [183]). However, this is not the "hypocrisy" that exists when those who are not willing to hear the message and/or criticism that is being delivered to them nevertheless give the impression to the speaker that they have "internalized" the message without any problem.

Therefore, there are actually three tests that must be seen in the persuasion system of any message. The test of effort indicates how much effort is made to convince the listener of the truth of the message being offered to him. The test of light will refer to the person's intention in conveying the message. Sometimes the intention does not correspond to the actual given variables.

The last test, and the most important and decisive test, is the test of outcome. In this test, the final result of both the intention and the effort made is examined. Sometimes, the great effort made does not bring about a result at all. Sometimes the result is different from what was intended. Therefore, the test of the result constitutes the essential output of everything.

The "work plan" of the Pharisees, which apparently aimed to take over the leadership of the people. It should be noted here that this was a

183 Erwin Goffman, 1985, "The Presentation of the Self in Everyday Life", Dvir Hebrew Publishing House

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completely political goal and not a spiritual goal. We can see this from the knowledge that the priests formed the connecting layer between the Roman government and the people [184]).

The Romans used the priests to convey messages to the people and the people used the priests to convey messages to the Roman rulers. It can be assumed that as a result of their status as intermediaries, the priests also became rich and lived a life of luxury. Apparently, this wealth and this life of luxury were coveted by the Pharisees.

Therefore, the Pharisees, who apparently began their journey at the end of the Hasmonean Kingdom, another royal class among the priestly class, set as their goal to do everything possible to strip the priestly class of its high status, while wanting to replace them as responsible for the people.

Since the common people mostly lived in areas far from Jerusalem and the temple service, only on three occasions a year was there any contact between the people and the priestly class, therefore the area was free for the preaching of those Pharisees.

They established meeting centers within the communities far from Jerusalem and introduced all kinds of rituals that have no mention in the Bible. For example, as the New Testament states, they instituted the reading of the Torah every Sabbath [185]).

184 Uriel Rappaport, Judah and Rome: From the Hasmonean Dynasty to Rabbi Yehuda the Patriarch, 2nd ed., Ramat Aviv, Tel Aviv: The Open University, 1998-1999 Hebrew

185 See for example Acts 13:15, Acts 15:21, Acts 18:4, Gospel of Luke 13:10, Gospel of John, 6:59 https://www.kirjasilta.net/hadash/Yoh.6.html

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When according to the Torah's instructions, as written in Deuteronomy chapter 31 verses 10 to 13, the reading of the Torah is to be done only in the year of Shemitah.

The establishment of such centers of worship came in order to bring the people under the "discipline" of instructions from Rabbinic Judaism. When it must be assumed that when the average person who does not live in the vicinity of the Temple in Jerusalem has some question in connection with his spiritual behavior, he will find an answer in those centers.

Thus, it is possible that in order to receive an answer, that person will have to support the center and join the community around him. This was done by the Pharisees, the spiritual fathers of Rabbinic Judaism, while discrediting the status of the priests.

By defaming and undermining the status of the priests, who were never called priests but rather the house of Zadok or Sadducees, this was probably in order to reduce the natural resistance that the people would have when they slandered and defamed the priests who were directly appointed by God to serve as the spiritual fathers of the people.

Rabbinical Judaism had another mission, which was to find the best opportunity to take control of the leadership of the Jewish people. The great revolt of the Jews against the Romans, was entirely inspired by the Pharisees. Following this revolt, which the priests believed was bound to

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fail, the Temple itself was destroyed and all the priests who served there were killed.

Thus, the Pharisees removed their real opponent from the way and remained in the arena as "leaders" who "saved" the people through their instructions that had nothing to do with what was written in the Bible.

How can the Pharisees be accused of rebellion? Simply put, the Pharisees invented two beliefs that have no parallel in the Bible, a "Messiah" from the house of David and the "resurrection of the dead." These two beliefs, all references to which are made in the Bible come solely through the "spectacles" of Rabbinic Judaism.

Thus, the leaders of Rabbinic Judaism harnessed for the benefit of their two invented beliefs, the vision of the "end of days," a pagan myth that is woven, as we have seen, into all the mythologies of the surrounding pagans. First of all, the most striking thing is that in the Torah of Moses, there is no mention of the "end of the world," and in all the words of the prophets, even when they prophesy about the days to come in the future, they never spoke of the "end of the world" [186]).

But the "end of the world" is very necessary to the thesis of Rabbinic Judaism, and through it it passes into Christian and Muslim theologies.

186 Although, in Deuteronomy chapter 4, the term "end of days" is mentioned, but not in the sense of the end of human experience in a destroyed world. Rather, as an indication of a time later than the present time (as mentioned in detail in chapter 11 above). The description in Joel chapter 3 also does not speak of the destruction of the world, but only of signs that will lead to the redemption of Israel without any connection to the "Messiah", but as the other prophets promised that the behavior of the people as mentioned in Deuteronomy chapter 50 of the "blessing and curse" that exists in the observance and/or non-observance of the Torah's instructions. These are signs that will seemingly prove God's return from a state of "hiding his face" as suggested in Deuteronomy chapter 31 verse 18.

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Without the "end of the world," there is no need for the "Messiah" and there is no possibility of speaking of the "resurrection." Without an "end of the world" scenario, it is not possible to divide believers into those who will receive punishment versus those who will receive the reward.

Without a concept of the "end of the world", there is no place of waiting for those who will receive the reward, opposite the place of execution of the eternal punishment for those who do not obey the various theological instructions. Only through such a motif, theological concepts can control their believers.

The average believer who fears his fate, is supposedly given the opportunity to choose. Between life in light of the relevant theological concept and/or destruction. In order for the average believer to fear his end, the various theological concepts engage in speculation about what will happen to a person after his death.

Here is the place to make the same remark as the Thessalonians asked when Paul promised them the "resurrection of the dead." They apparently asked, what will the living do "in the resurrection"? Paul answers them that the living will meet the dead in the air [187]).

Of course, it must be assumed that those Thessalonians believed Paul. This is in view of the relatively undeveloped knowledge that people had at that time, who by the way had no access to science. At that time, scientists were apparently seen as "magicians" doing tricks and the like.

187 1 Thessalonians 4:17

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However, if we take this issue seriously, at least logistically. If we assume that tomorrow the "resurrection" will occur, what will happen to the world? Today, there are 8.2 billion people living in the world, with the number of births this year standing at 48 million births compared to 23 million deaths [188]).

According to Karl Hobbes, since the world began, about 108 billion people have lived to this day [189]).

Assuming that at least half of them are "worthy" according to the various theologies of "resurrection", then we are talking about an addition of at least 50 billion people to the world.

In the same sense, together with those who are "worthy" of the living, "to meet the Lord in the air", as Paul suggests to us. In other words, we are talking about at least 55 billion people who will live in the world.

According to the concept of "population explosion," which is already a problem that is being talked about seriously today. "Population explosion" is already a problem in various places around the world. Which leads to great competition for resources, an increase in crime and increased immigration that changes the character of many countries [190]).

How will a six-fold increase in population affect a world that is already "suffocating" under the burden of an "excess" population? Can life be

188 From the Dynamic World Statistics website https://www.worldometers.info/iw/

189 Oded Carmeli, What is there in the world - more people alive or dead? October 27, 2012, https://www.haaretz.co.il/magazine/the-edge/2012-10-27/ty-article/0000017f-df05-df7c-a5ff-df7f550d0000 Hebrew

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Utopian at all with an addition of about fifty billion people to the world. All of these people need food, housing and employment.

Also, if we consider the amount of land and water that such a population needs, it is in light of current statistics showing, for example, 1.9 million hectares, which is 19 thousand square kilometers of forests that were destroyed this year.

As well as 2.5 million hectares, equivalent to 25 thousand square kilometers of land lost due to landslides. Also 4.3 million hectares, which is equivalent to 43 thousand square kilometers of land lost to desert. This is a total of 87 thousand square kilometers, an area that is more than two times the area of the Netherlands, and almost the size of the area of South Korea [191]).

There is actually no way to underestimate this large number of people living on Earth. Humans have a profound impact on the nature of the Earth. For example, there is ecological disruption in densely populated areas.

Also, the issue of transportation and air pollution from greenhouse gas emissions. Or, for example, the issue of infrastructure that may collapse when billions of people defecate. As well as the issue of waste and food that may lead to something very different from the utopia promised by the various theological concepts.

191 From the Dynamic World Statistics website https://www.worldometers.info/iw/

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As mentioned, the various theological concepts want us to believe that that global hero will solve the problems of peace and security in the world. However, none of these approaches offers an operative solution to the problem of wastewater.

Or what those billions who are "resurrected" will eat, and/or make a living in order to exist. Where will they live and what will they do to live in peace and comfort. The various theological concepts, seemingly "promise" us something that is logistically completely impossible.

Logistics deals with an operational system that is necessary to move goods, equipment and information from one point to another. When we talk about an operational system, it requires planning, organization, management and performance control.

Furthermore, it involves the involvement of various variables related to the supply chain, variables such as transportation, inventory, storage, maintenance and security.

There is no way to underestimate this issue, which essentially asks how the world will be run when the "resurrection of the dead" takes place. It must be assumed that no theological concept has answers to this question and they all ask believers to believe that "everything will be fine" and this is the solution they accept.

Therefore, the perception of the priestly class, who dealt with this area of

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logistics in their daily lives, apparently saw the "resurrection of the dead" as something not "serious" and perhaps even impossible to carry out from a logistical perspective.

It is enough to mention here the population density that is forced by the reality of the presence of fifty-five billion people. When countries today such as India, Bangladesh, Vietnam and others, suffer from population density. Not to mention countries such as Singapore, Hong Kong, Macau and other island countries where the area is small relative to the population growth.

In fact, a much greater "miracle" of "resurrection" must occur in order to sustain the "resurrection". The area of the Earth must increase miraculously, the number of deserts must decrease, there must be an additional supply of drinking water, which today only 5-6 percent of all water in the world is suitable for drinking.

There must be an increase in areas for agricultural cultivation, the addition of animals and fish for food and, above all, a wastewater purification system that can keep up with the wastewater that will be created as a result of the presence of fifty-five billion people on Earth.

Not to mention the need to provide everyone with places to live, means of transportation, jobs, a health system, an education system, and more. Let's not forget that if we are in a period of "resurrection", assuming that those people will continue to procreate, the human population will therefore grow

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without decreasing in number due to death. Thus, in a short time, the world's population will double and may even be three or more times the original number.

In fact, the great "miracle" would be if people could live in a utopia after the "resurrection" "happens". In light of the promises of the various theological concepts, there is almost no chance that after the "resurrection" occurs, people will be able to live in the promised utopia.

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